

ASIAN AMERICAN STUDIES:

Bringing the Marginalized into Conversations About American Raciality

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MIGRANT CITIZENSHIP

"ASIAN AMERICANS INHABIT A PURGATORIAL STATUS: NEITHER WHITE
ENOUGH NOR BLACK ENOUGH, UNMENTIONED IN MOST CONVERSATIONS
ABOUT RACIAL IDENTITY ... HOW DO WE SPEAK HONESTLY ABOUT THE
ASIAN AMERICAN CONDITION—IF SUCH A THING EXISTS?"
— CATHY PARK HONG, MINOR FEELINGS: AN ASIAN AMERICAN
RECKONING

In this collection of analyses that explore the multi-faceted Asian American identity, we hoped to speak honestly about the Asian American condition. The Asian American condition is one constantly without a seat at the table of American racial consciousness. This zine delves into Asian American identity through the lenses of history, psychology, and lived experience. The historical perspective of Asian American identity has been explored at the hands of the "benevolent" West.

History is written by the victors. For Asian Americans, the victor has always been the United States, meaning the interpretation of their identity has been sculpted by those who single handedly erased it.

In many accounts of history, Asian countries have served as a tool to either unite a country or a manifestation of the Western inherent desire to paternalize. Countries have been invaded, colonized, reduced to a device used to expand a country's influence and power. The citizens of these countries are left to determine their fate. To either stay in their native country and rebuild or flee to America under the false pretense that the American Dream is the answer to their plight -- only to realize for racial minorities, it is unattainable.

'THE CHINESE MUST GO!' THE ANTI-CHINESE MOVEMENT

ERIKA LEE

ANGEL ISLAND IS OFTEN CALLED THE ELLIS ISLAND OF THE WEST. HOWEVER, THAT PARALLEL ISN'T QUITE RIGHT. ELLIS ISLAND IS LOOKED AT AS A PLACE OF OPPORTUNITY AND WELCOME WHERE THE UNITED STATES'S IMMIGRANT HERITAGE IS CELEBRATED.

ANGEL ISLAND, ON THE OTHER HAND, DOES NOTHING OF THE SORT. ANGEL ISLAND IS FILLED WITH EXAMINATIONS AND INTERROGATIONS WITH THE SEEMING GOAL OF KEEPING IMMIGRANTS OUT. THIS IMMIGRATION BEACON REPRESENTS HELPLESSNESS AND DESPAIR AMONG THE CHINESE. RACIAL STEREOTYPING AND PREJUDICE LOOM WITH EACH NEW IMMIGRANT AS THEY ATTEMPT TO ENTER THE UNITED STATES. THE ELLIS ISLAND OF THE WEST DOES NOT LIVE UP TO ITS NAME.

A BRIEF HISTORY OF CHINESE EXCLUSION ACTS

The Chinese quickly transitioned from a tool of American imperialism to dangerous threats.

- 1862**
The Anti-Coolie Act
Banned Coolie labor and marked the beginning of laws that targeted Chinese exclusion
- 1875**
The Page Act
Banned Asian women suspected of prostitution and Asian laborers brought to the U.S. involuntarily
- 1882**
The Chinese Exclusion Act
Barred Chinese laborers for 10 years and prevented naturalization
- 1888**
Scott Act
Laborers who returned to China were forbidden to enter the U.S. unless they had family or debts
- 1892**
The Geary Act
Extended the Chinese Exclusion Act for another 10 years. Was the precursor of the green card (certificates of residence)
- 1902**
Chinese Exclusion Act was renewed
- 1904**
Chinese Exclusion Act made permanent
- 1917**
The Asiatic Barred Zone Act
Prohibited all immigration from parts of the Middle East, Central Asia, and South East Asia
- 1924**
The Immigration Act of 1924
Established national quota system for the Eastern hemisphere
- 1943**
The Magnuson Act
Ended the Chinese Exclusion Act and permitted the Chinese in the U.S. to become naturalized citizens

Although the Magnuson Act was a step in the right direction, the Chinese still faced rampant discrimination in the United States.

THE EXCLUSION OF THE CHINESE FROM PROPERLY ASSIMILATING INTO AMERICAN SOCIETY WAS EXTENSIVELY BREWING PRIOR TO THE EXCLUSION ACTS.

VIOLENT ANTI-CHINESE SENTIMENT HAD A LARGE CONTRIBUTION INTO THE DISCRIMINATION THEY FACED. THE RAMPANT INTIMIDATION AND VIOLENCE AGAINST THE CHINESE FOSTERED A HOSTILE ENVIRONMENT, MAKING IT EXTREMELY DIFFICULT FOR THE CHINESE TO FEEL

COMFORTABLE IN THE "COUNTRY FOUNDED BY IMMIGRANTS". THE AMERICAN DREAM SIMPLY DID NOT APPLY TO THE CHINESE.

"THE CHINESE MUST GO"

RECIPE FOR CHINESE DISCRIMINATION

INGREDIENTS <ul style="list-style-type: none"> - Racial prejudice - The necessity to negatively stereotype minorities - Superiority complex - Exclusionary Immigration Laws - U.S. imperial aspirations 	PROCEDURE OF ANGEL ISLAND <ol style="list-style-type: none"> 1) Subject the Chinese immigrants to inspection on board the ship 2) Have medical staff examine for "Oriental diseases" 3) Have immigrants make case for admission into the U.S. 4) Ask for detailed documentation of business activities 5) Require "two credible witnesses other than Chinese" on behalf of the applicant 6) Prove familial relationship 7) Interrogation lasting at least 2-3 days *ask at least 200 questions* 8) Reject 9% of Chinese immigrants 9) Detain
NUMBER OF SERVINGS 81 years (1862 - 1943)	
TIME TO PREPARE 1862 - 1875 (Anti - Coolie Act)	TIME TO COOK 1943 The Magnuson Act
TOOLS NEEDED <ul style="list-style-type: none"> - Angel Island - Exclusion laws 	

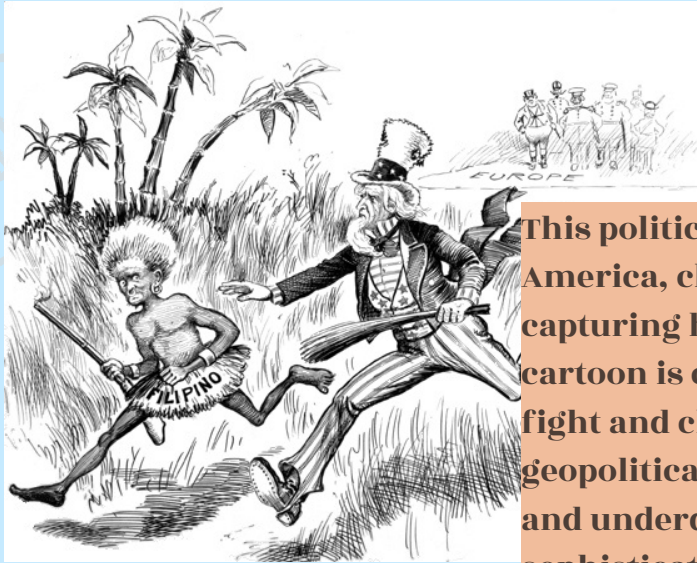
ADMIT ONE

- The Chinese are deemed as the first "illegal immigrant"
- After the passing of the Chinese Exclusion Act in 1882, Chinese immigrants were forced to learn how to evade exclusion laws and come to the U.S. illegally
- This led to the boom of the "paper sons" industry -- the marketing of fake identification papers -- an estimated 90-95% of Chinese immigrants entering the US did so with false identification papers from 1882-1943
- The contemporary narrative of the illegal immigrant has switched from the Chinese to the immigrants belonging to the Latinx community
- There are several parallels between the Chinese community in the 19th century and the Latinx community today
- In order to further understand the current narrative, IMMIGRATION NATION, a TV series on Netflix is a prime example



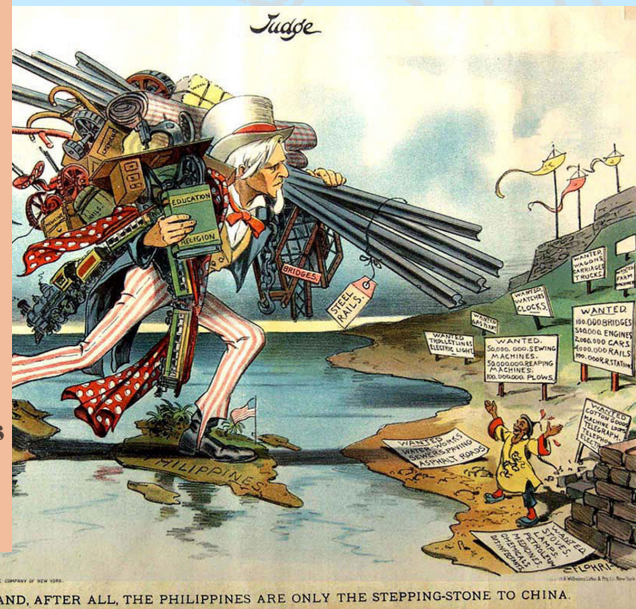
**THE TRANSFORMATION
OF THE ILLEGAL
IMMIGRANT NARRATIVE**

Filipino Bodies, Lynching, and the Language of Empire by Nerissa Balce



This political cartoon is depicting Uncle Sam, representing America, chasing after a Filipino man with the hope of capturing him and colonizing him. This blatantly racist cartoon is conveying the message that America is willing to fight and chase after the Philippines, due to their important geopolitical location. The Filipino man is depicted as savage and underdeveloped while Uncle Sam is dressed in his typical sophisticated attire, illustrating America's belief that the Philippines were in desperate need of their assistance; depicting the Filipino man as savage-like allowed America to legitimize their reason for colonization. Europe looming in the background is meant to convey America's urgency to colonize the Philippines. The United States believed if they waited too long, the European powers would capture the territory and America wanted to “protect” the Filipinos from the European predators, as if America was much better.

Uncle Sam, who has packed many colonizing tools, is traveling to colonize the Philippines where a Filipino man anxiously awaits America's arrival. After America won the Philippine- American War, the Philippines had an optimistic outlook on their future; they believed they were going to be independent, but they quickly realized they simply had new colonizers. Of the many tools Uncle Sam is carrying, he is holding a book with “education and religion” written on it and this was an effort to rid any Spanish influence from the Philippines and it was an effort to uplift, christianize, and democratize Filipinos. America aimed to “benevolently colonize” the Philippines, as stated by former President William McKinley in his Benevolent Assimilation Proclamation. This proclamation was dependent on American superiority because in order to benevolently colonize, America must have held the belief that they would be able to help another nation because what America has was so much better; the notion of Manifest Destiny was being transferred to the concept of colonization.



Filipino Bodies, Lynching, and the Language of Empire by Nerissa Balce

A Conflict of Conscience

Mr. White was brave and manly in his utterances which fully demonstrated the character of the man. He showed that many of those who are inimical to the negro had been elected by theft, fraud and assassination. While his speech was a master defense of the negro, the BEE doesn't agree with him on the expansion scheme. A majority of the negroes in this country are opposed to expansion. A government that is powerless to protect its own citizens should never attempt to seize other governments by invasion and throw around them an American protectorate, which is nothing more than political and physical oppression. Expansion is a fraud and the American negro has long since come to the conclusion that before any government attempts to throw the protecting arm around a foreign foe, it should first protect its own citizens. The

A nation that cannot or will not protect its citizens in time of peace has no right to ask its citizens to protect it in time of war. If these Southern brutes who are not fit to live or even dwell in hades, are not punished and their frightful crimes stopped by our government, then we had better close the school house, burn the books, tear down the churches, and admit to the world that Anglo Saxon civilization is a failure. We cannot find words strong enough to express our condemnation on those Southern fiends, they are a disgrace to our country,

THE NEGRO.

We have been making a study of the negro question from a political standpoint and have come to the conclusion that the salvation of the negro in this country is division of his vote. It will be to the interest of the negro for him to be manly and act like other men in the American body politic. From



The Philippines - American War was a conflict of conscience for African American soldiers. After the war began, the African American press rallied together to advocate for their nearly unanimous disdain for the expansion into the Philippines. Many members of the Black press viewed this imperialist move as a means of enforcing Jim Crow and racial otherness onto a people who had limited capability to fight against the ever increasing power of the U.S. -- a position the U.S. Black population was familiar with. This caused a serious internal struggle for Black soldiers - as they were walking a fine line between duty to "their" country and to marginalized groups. The Iowa State Bystander in April of 1899 went so far as to assert that "the U.S. government had no right to ask its black citizens to serve in the Philippine War if the government could not protect them from racial violence,". Nevertheless, Black soldiers were deployed and the discrimination they faced stateside was used as psychological warfare by the Philippine army. By appealing to the injustices Black soldiers were facing, the Philippine army was able to get them to desert the U.S., sometimes even rewarding them with positions. The abuse of Filipinos at the hands of white soldiers was disturbing to witness for Black soldiers because the rhetoric used against Filipinos during this period and African Americans throughout U.S. history was exceedingly similar. Both were labeled as childlike, unintelligent, and savage, which is why the Black media was so frustrated with Black soldiers joining the cause. In the eyes of an Arkansas reporter in 1900, Filipinos "belong to a darker human variety" and therefore, Black soldiers are "fighting against [themselves]". Black soldiers fought in the war and the result was another group now able to be legally discriminated against in U.S. law.

Filipino Bodies, Lynching, and the Language of Empire by Nerissa Balce

'Your Liberation is Our Liberation'.

On August 1st, Asian Americans and African Americans gathered to take part in a “Vigil for Solidarity and Love”. Pacific Islanders and Asian Americans showed up to demonstrate their solidarity and support for the Black Lives Matter movement and for the fellow African Americans. Communities of color are often put in a position of contrast and opposition with one another. The narrative and idea of the Asian American as being the “model minority” has also historically caused a division between the Asian American and Black communities. However, that divide is being challenged as Asian Americans stand in solidarity with the Black communities that are being affected. Both communities have fought for civil rights and spoken out against the injustices affecting their communities and now is a time that this is being further demonstrated. The “model minority” is a myth and COVID-19 proved that. People in America easily turned on the Asian community and placed blame for the virus. With this myth surfacing, there is less divide between the communities.



“We want an end game to end racism, to defund police ... finding our true solidarity with other people of color, especially our Black brothers and sisters, especially after the murder of George Floyd, and also providing a safe space for Asian Americans, Pacific Islanders and white allies that had already existed in The Gathering group.” - Rev. Yein Kim, co-founder of The Gathering

“Our communities belong to each other.” - Rev. Kevin Doi



흑인의 목숨은 소중하다

BUHAY NG LAHING ITIM MAHALAGA

黑人的生命至关重要

ĐÒI QUYỀN SỐNG CỦA NGƯỜI DA ĐEN

ব্ল্যাক জীবন মূল্যবান

ब्लैक जीवन मूल्यवान हैं

BLACK LIVES MATTER

#ASIANS4BLACKLIVES

Filipino Bodies, Lynching, and the Language of Empire by Nerissa Balce

Filipino Raciality

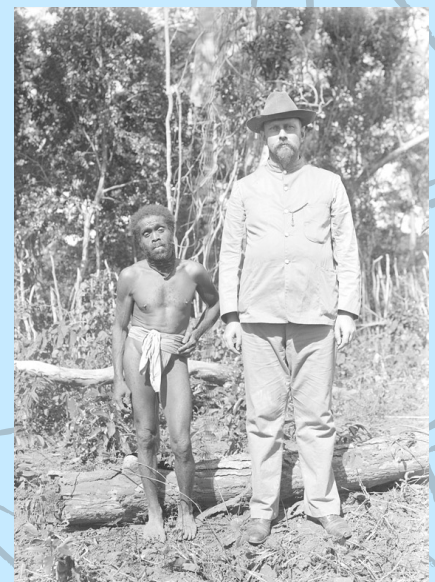


Around the time of the Spanish-American War and Philippine-American War, Filipino Raciality became prevalent. The way Filipinos were depicted and understood was as degenerates, savages, and childlike. They were depicted in editorial cartoons as racially Black. This image was what circulated in the news and minds of Americans and shaped the way they understood the Filipino culture.



Dean Worcester

Dean Worcester was a Zoology Professor from University of Michigan. He quickly rose to influence after photographing the Philippine region and inhabitants. Being appointed to the Philippine Commission by President McKinley obviously meant that his knowledge about the region was valuable. However, how objective was his knowledge? Worcester's desire to keep the Philippines without independence causes a shift in the analysis of his work. Seemingly, Worcester did all he could do to play into the idea that Filipinos were in desperate need of U.S. colonization. Not only did he educate the American people about the Philippines, but he had an additional role of ensuring the American people are viewing a carefully curated narrative that limited the amount of civil unrest surrounding the colonization.

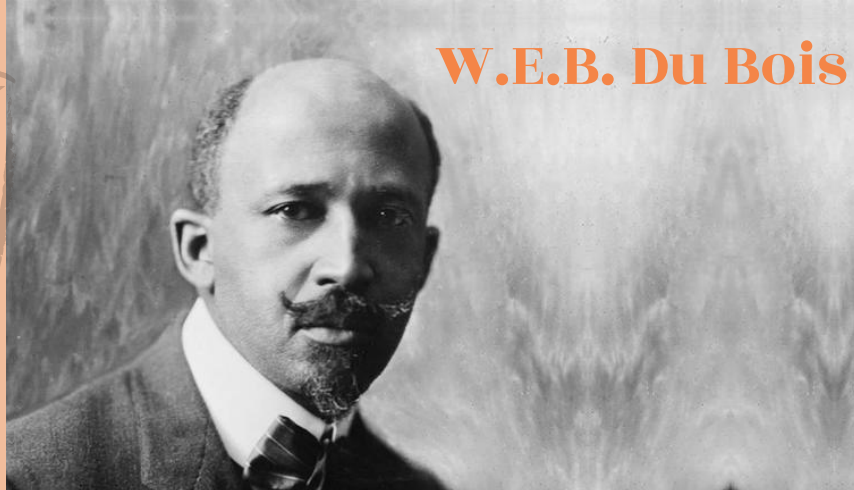


DuBois's Challenge by Yuichiro Onishi

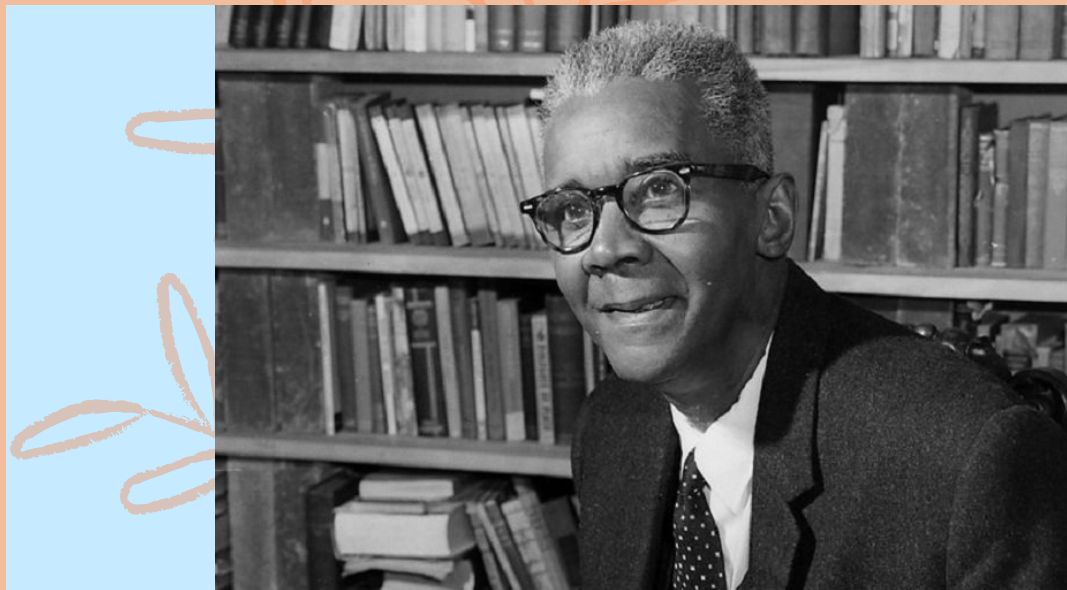
THE GLOBALITY OF RACE

Upon Du Bois's research in transpacific race contact, he produced a new theory that encapsulated the globality of racial struggles and Howard Winant coined this theory "the globality of race". The core of this theory states that racial injustices can go beyond the United States and if it goes beyond the U.S., there is a possibility for collaboration across countries and nations. Black Americans saw that they were not alone in their struggle against white supremacy and not alone in their struggle for racial justice; they saw that Asian Americans were also facing extreme and undeserved prejudice. To this day, this theory is more important than ever because almost everyone in this world has access to social media. Collaboration is easier than ever and everyday people are constantly being exposed to new instances of racial prejudice. We are all able to unite and fight this prejudice by posting and reposting informational articles or by emailing representatives to pressure for a change. The struggles that Du Bois saw in the United States have greatly expanded beyond the nation and people all over the world are truly beginning to band together in order to fight racism.

NOTABLE FIGURES



W.E.B Du Bois was a man of great accomplishments. In addition to being an American civil rights activist, leader, sociologist, educator, and historian, Du Bois studied transpacific race contact. Becoming exceedingly interested in Black consciousness in Japan, Du Bois argued that Japan was taking steps towards anti-imperialist nationalism against the underlying white supremacy of imperialism and colonialism, His pro-Japan stance in the context of the country's shedding of the "foolish modern magic of the word 'white'" transcended the country's growing controversy of militarism and expansionism.



C.L.R James echoed Du Bois' praise for Japan's breaking loose of centuries deep white oppression. James was "one of the foremost important Afrodiasporic revolutionary thinkers of the twentieth century". Similarly to Du Bois, James was a historian. Proficient in the studies of growing strength of the pro-Japan tendency in race-pride and religious organizations within the Black community in the mid 20th century, James recognized the significance of proclaiming his support for Japan's next-level mindset. Du Bois and James were both growing aware to "the power of race not just to move the masses through the realms of the local and the global but also to fundamentally alter all existing categories of radicalism". For the Black community, Japan represented a somewhat ideal society, one free of the chains of white supremacy.

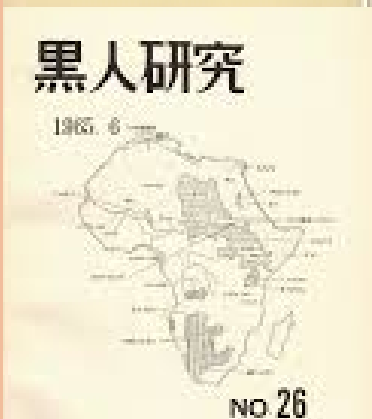
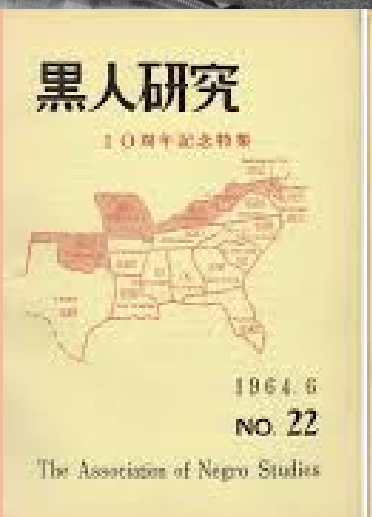
NOTABLE FIGURES



Yoriiko Nakajima

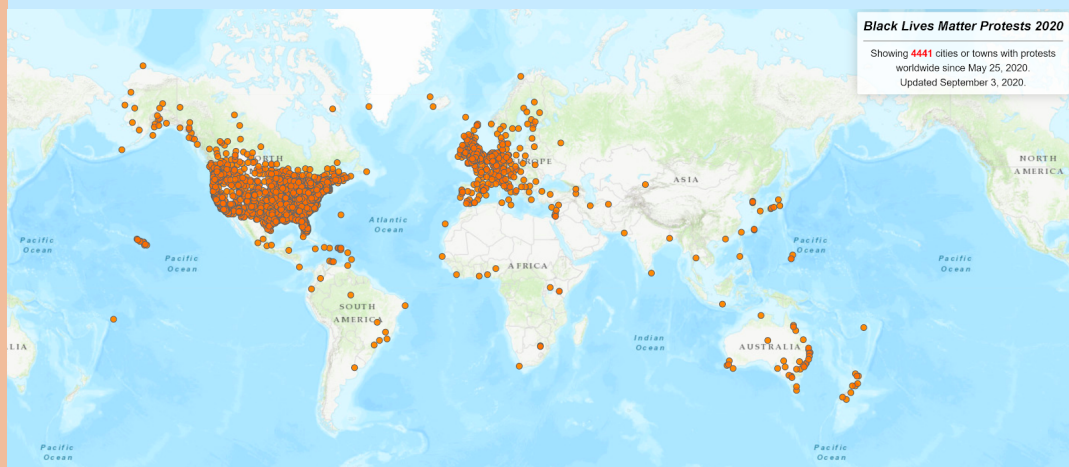
Yokiiko Nakajima was a key player in Japan's Black studies movement in postwar Japan. Nakajima's origins in this crucial movement took place while a graduate student of political science at the University of Michigan.

As a young scholar, Nakajima became more and more in resistance of white domination through colonialism, imperialism, and JimCrow, causing her to aid in the formation of Kokujin Kenkyu no Kai (Association of Black Studies). The founders of the organization had a realization -- Japanese under U.S. military control had something in common with African Americans: both groups were victims of American capitalism, imperialism, and racism.



RACIAL GROOVE

Racial groove, a term coined by DuBois, displayed through “connections across multiple efforts to revise the blueprint of Black radicalism to present a meaning of human liberation that exceeded the boundaries of nations and modern political thought” can be seen today. The global movement of Black Lives Matter is not confined to the United States and encompasses a broader and more complex movement. Protests surrounding the Black Lives Matter movement have been seen across the country as well as across the world. Cities across the United States, Asia, Australia, and Europe have demonstrated their support and solidarity for Black Lives. In today’s day and age, it is not enough to just not be racist. You have to be anti-racist. This includes an active effort to confront any and all injustices and prejudices held by many people and institutions. According to African American studies professor Robert J. Patterson from Georgetown University, “Anti-racism is an active and conscious effort to work against multidimensional aspects of racism” (Business Insider). This movement goes beyond just being an ally. The anti-racist work that is now occurring has demonstrated a contemporary racial groove.



If you are interested in being a part of the anti-racist movement, here are some further resources:
<https://antiracistresources.com/>

Articles

- “America’s Racial Contract is Killing Us” by Adam Serwer (May 8, 2020)
- “The 1619 Project” from New York Times Magazine
- “The Intersectionality Wars” by Jane Coaston (May 28, 2019)

Books

- “How To Be Anti-Racist” by Ibram X. Kendi
- “Black Feminist Thought” by Patricia Hill Collins
- “Me and White Supremacy” by Layla F. Saad
- “Raising Our Hands” by Jenna Arnold
- “So You Want to Talk About Race” by Ijeoma Olou

Podcasts

- “1619” from New York Times
- “About Race”
- “Seeing White”

Films and TV Series

- “13th” by Ava DuVernay (Netflix)
- “American Son” by Kenny Leon (Netflix)
- “The Hate U Give” by George Tillman Jr. (Hulu)
- “When They See Us” by Ava DuVernay (Netflix)

“Concentration Camps and a Growing Awareness of Race” Diane Fujino

Yuri Kochiyama

Yuri Kochiyama was an Asian-American activist who tirelessly worked for justice and equality. Early on in her life, Yuri was forced to deal with displacement and racism with the passing of Executive Order 9066 in 1942 which resulted in the internment of Japanese Americans. Yuri viewed the world and her hostile environment with “a youthful simplicity” which enabled her to avoid her feelings of abandonment and betrayal of America. In the Santa Anita Assembly Center, she was forced to realize her own racial identity and see that America looked at her with suspicion in their eyes. Being a Japanese America, She faced dialectical tensions that produced conflict and contradiction; America is supposed to offer freedom and liberty to individuals, yet her reality is opposite.

Later on in Yuri's life she was a strong symbol of Asian-Black solidarity. She developed a friendship with activist Macolm X and acted as a facilitator for young people to learn from him. She not only advocated for Japanese American rights but for Black Americans and for any group that was experiencing injustice from the U.S. government which further exemplifies the globality of race that Du Bois recognized



"Concentration Camps and a Growing Awareness of Race" Diane Fujino

Nisei in Uniform

Letters From Servicemen

By the Crusaders

T/5 Masami Yamato, whose address is now: 540th Repl. Co., APO 372, % Postmaster N. Y., N. Y., writes:

"I'm no longer with the old outfit. A close shell fixed that up for me—so here I am in a replacement depot awaiting my new assignment under limited service status while the rest of the boys are somewhere in France having a tough time fighting the Jerries as well as other elements."

Yamato of Paia, Maui, was with the 442nd Service Company.

In Hospital

Pvt. Harry Oda writes from the 2628 Hospital Section:

"Yes, I'm still in the hospital.

I was discharged back in again for At the present time limited service am here doing a little an' that. I don't going to be a permanent for me, but goes, I'll have while I thought of maybe going but so far no hope that I'm through fighting is concerned heart is still with France."

Oda, originally cisco, volunteered ome Relocation across with Co.

At Vaughn

From Vaughn al, S/Sgt. Shinko

"I am doing find people out There are many 100th and 442nd that all the haoles listed men I've know the famous ka-puka. I can really doing a go I remember the the Jerries (SS) vedere. As you the Battalion citation. It's one to remember but others

And Aloha

From some embarkation point, T/5 George Chinen sent the following note of "aloha" . . . aloha for awhile.

"In a short while, we will be far away. We've been waiting and training a long time for this. I'm glad to be going.

"We will be going into battle, not with illusions of glory, but with high ideals and grim determination. We know that in our hands rests the future happiness of our parents, our families, and our friends. And above all, I'd like to believe that we are fighting to create a new world, a world in which our little sisters and brothers, and the millions of other children like them, can grow up and live in peace and security. For that cause, I gladly fight and give my life if need be. Some day, you will know the answer to the question that haunts all of us whether we, too, shall have fought

The Crusaders originated in Yuri Kochiyama's Sunday school class of teenage girls in the Santa Anita Assembly Center, a converted horse stable turned internment camp. All of the girls in the Sunday school class wanted to do something related to service. It started out small, but when the letter writing campaign began, the small group of 5 girls grew into 60. "What do we do now?" was the question on their minds. The answer was to begin writing letters to Nisei soldiers. "Every Sunday, girls would come in with new names and addresses obtained from people in [their] camp. As time went on, the letter writing campaign expanded to Japanese American orphans and tuberculosis patients. After leaving Santa Anita, the Crusaders began to establish other letter writing campaigns at the camps they were dispersed to. The inability to establish campaigns was due to a "lack of advisors". This indicated that Yuri was the glue that held the Crusaders together. While all active in the letter writing campaigns were extremely important in keeping Nisei soldiers in connection with their communities back in the U.S., Yuri's spirit was ingrained in the soul of the Crusaders. She was able to organize younger children into Junior Crusaders and Junior Junior Crusaders. At the Jerome camp she was sent to, Yuri had a column "Nisei in Khaki" published in the camp newsletter the Denson Tribune. Her efforts were crucial in strengthening the Japanese American sentiment during a time of discrimination and uncertainty.

"That note came at an opportune moment, in the midst of our fighting somewhere in Italy and to think that your are all back of us and boosting, means a terrible lot to us"

"Sure, we may grumble and gripe to ourselves at times, but we know that the status of our families back home in Hawaii, as well as you people on the mainland, depends a great deal on our showing here, so we take it and we like it"

"You can rest assured that with all your backing we won't fail you and the public in any way"

provided. the appropriate, dark ink, on paper. with plenty of space for the return address.

2504
JEROME CRUSADERS
DENSON, ARKANSAS.
JEROME CRUSADERS
DENSON, ARKANSAS.
S/Sgt Ernest Hiral
(Sender's name) 39159392
Hq Det., 1st Cav. Div.,
(Sender's address)
APO 201, San Francisco,
CALIF.
8 May 1944
(Date)

DEAR MEMBERS OF THE CRUSADERS:

'THOUGHT IT'S ABOUT TIME THAT I DROPPED A LINE OR TWO TO THANK YOU FOR YOUR VERY KIND AND THOUGHTFUL EASTER CARD AND THE MANY MANY OTHERS THAT I HAVE BEEN RECEIVING. YES, ONE REALLY APPRECIATES YOUR KIND GESTURES ESPECIALLY OUT HERE ON THE FRONT LINES. THINGS OUT HERE, SOMEWHERE ON THE AIBICHAITY ISLANDS, WERE RATHER EXCITING FOR A WHILE THE FIRST FEW DAYS IN THAT COCONUTS WEREN'T THE ONLY THINGS THAT FELL OUT OF THE SKY, AND THE BEAUTIFUL TROPICAL SURF WEREN'T THE ONLY THING THAT BOARED. LIVING IN A FOX HOLE WITH EVERY KNOWN TYPE OF REPTILES AND INSECTS WAS FAIRLY "HUGGED" AS WE THEM IN THE ARMY. HOWEVER, THE SITUATION AT PRESENT IS WELL IN HAND AND WE'RE LIVING ON TOP OF THE GROUND ONCE AGAIN AND ENJOYING THE LIFE OF A SOUTH SEA ISLANDER. THE SWIMMING, FISHING, AND SHELL FISH HUNTING IN THE CRYSTAL CLEAR TROPICAL SEA IS JUST AS I USED TO SEE IN THE MOVIES. --- CONFIDENTIALLY, I'D MUCH RATHER BE SOMEWHERE IN THE STATES READING ABOUT THIS PLACE IN A TRAVEL BUREAU CATALOGUE. WELL, I DON'T WANT TO BORE YOU ALL WITH MY INCOHERENT RAMBLING, SO/OUT THIS NOTE SHORT. THANKS ONCE AGAIN FOR ALL THOSE SWEET CARDS. SINCERELY, Ernest

V-MAIL

“Concentration Camps and a Growing Awareness of Race” Diane Fujino

“They told us to bring hardy clothes like jeans and comfortable shoes like sneakers. We weren’t allowed to bring radios and anything that could be interpreted as a weapon, not even baseball bats or knives. People brought their own plates and bedding. So Mom, Art, and I began packing and trying to decide what was most important for us to take. I took pictures of all my friends to remember them by. I also took stationery, envelopes, and stamps so I could stay in touch with my friends. This may seem corny, but my WADCA uniform was really important to me, so I packed it though we really had so little space.” -Kochiyama



ITEMS CARRIED WILL BE SECURELY PACKAGED, TIED AND PLAINLY MARKED WITH THE NAME OF THE OWNER AND NUMBERED IN ACCORDANCE WITH INSTRUCTIONS OBTAINED AT THE CIVIL CONTROL STATION. THE SIZE AND NUMBER OF PACKAGES IS LIMITED TO THAT WHICH CAN BE CARRIED BY THE INDIVIDUAL OR FAMILY GROUP

INTERNMENT CAMP PACKING ESSENTIALS

- ☐ BEDDING AND LINENS (NO MATTRESS) FOR EACH MEMBER OF THE FAMILY
 - ☐ TOILET ARTICLES FOR EACH MEMBER OF THE FAMILY
 - ☐ EXTRA CLOTHING FOR EACH MEMBER OF THE FAMILY
 - ☐ ESSENTIAL PERSONAL EFFECTS FOR EACH MEMBER OF THE FAMILY
-
- ☐ U.S. PATRIOTISM
 - ☐ PROOF OF LOYALTY
 - ☐ WAR RELOCATION AUTHORITY (1943)
 - Q27: ARE YOU WILLING TO SERVE IN COMBAT DUTY WHENEVER ORDERED?
 - Q28: ARE YOU WILLING TO SWEAR ALLEGIANCE TO THE US AND FORSWEAR ALLEGIANCE TO JAPAN?
 - ☐ WILLINGNESS IN THE DRAFT

Filipino Bodies, Lynching, and the Language of Empire by Nerissa Balce

Historical and Contemporary Parallels

DETENTION CENTERS AT THE US-MEXICO BORDER

- “REMAIN IN MEXICO” POLICY REQUIRES ASYLUM-SEEKERS TO REMAIN IN MEXICO WHILE THEIR CASES ARE BEING PROCESSED
- INHUMANE TREATMENT
- “JUSTIFIED” BY LEGALITY OF IMMIGRATION

JAPANESE INTERNMENT

- POST PEARL HARBOR REACTION
- 1942-1945
- 10 CAMPS THROUGHOUT CALIFORNIA, ARIZONA, WYOMING, COLORADO, UTAH, AND ARKANSAS
- EXECUTIVE ORDER 9066
- FEBRUARY 19, 1942
- CERTAIN AREAS BECAME MILITARY ZONES
- REMOVAL OF JAPANESE AMERICANS FROM THE WEST COAST
- AROUND 120,000 JAPANESE AMERICANS INTERNED

- LACK OF SPECIFICITY IN TERMS OF RACE / ETHNICITY THAT IS BEING TARGETED BUT THE TARGET IS UNDERSTOOD
- RACISM AS A RESULT OF SOME SORT OF US NATIONALISM BLAME PLACED ON ENTIRE RACES / ETHNICITIES AS A RESULT OF ONE ACTION
- ACTIONS SANCTIONED BY MANY / MOST SECTORS OF US SOCIETY
- CENTERED AROUND SOME SORT OF EXCLUSION OR CONTAINMENT OF A SPECIFIC POPULATION
- SANCTIONED BY VARIOUS PRESIDENTS IN THE US
- PROMPT THE QUESTION OF A ‘MODEL IMMIGRANT’
- ALL 3 ARE JUST A SMALL PART OF ANTI-IMMIGRATION POLICY / ACTIONS [HTTPS://WWW.FREEDOMFORIMMIGRANTS.ORG/DETENTION-TIMELINE/](https://www.freedomforimmigrants.org/detention-timeline/)
- POLITICAL MOVES AS A PART OF FOREIGN DIPLOMACY / NEGOTIATION NECESSARY TO PROVE LOYALTY TO THE US

TRAVEL BAN / MUSLIM BAN

- POST 9/11 REACTION
- EXECUTIVE ORDER 13769 - “PROTECTING THE NATION FROM FOREIGN TERRORIST ENTRY INTO THE UNITED STATES”
- JANUARY 27, 2017 - MARCH 6, 2017

MILITARIZED MIGRATIONS BY CRYSTAL MUN-HYE BAIK

When Japan surrendered in World War II, they were forced to end their colonial rule in Korea. Korea was not equipped at that time to have an effective government and as a result, they fell victim to the Cold War. The United States was fearful that the Soviet Union would infiltrate Asian territories so as a preventive action, the U.S. government established a 3 year trusteeship arrangement with the Soviet Union and both countries agreed to separate Korea at the 38th parallel. Roughly following this 38th parallel is the Demilitarized Zone, which is the region of the Korean peninsula that separates North Korea from South Korea. This zone “has become one of the most militarized places in the world. However, division wasn’t only physical. Within South Korean borders, it was used to justify horrific levels of political repression and economic exploitation” (Shim). The DMZ was supposed to be a function to prevent instances of resumption of hostilities but it is something that is riddled with potential tension and conflict. The DMZ prohibits the prosperity of both North and South Korea because it causes Koreans on both sides to live in a state of constant vigilance; the existence of it promotes anxiety and fear.



MILITARIZED MIGRATIONS BY CRYSTAL MUN-HYE BAIK

When learning about historical events that the United States was involved in, it is often the case that the U.S. will be depicted as the benevolent actor. The United States has taken it upon itself to be the self-appointed leader of the Free World.

In many instances, the U.S. justifies their involvement by claiming to protect other countries / nations from some sort of malevolent force under the banner of multiculturalism. In the case of the Korean War specifically, the United States justified its occupation of South Korea by emphasizing the need to protect it from communism that loomed in North Korea. This resulted in the “dominant discourse of the Korean War, which champions the United States and South Korea as shining beacons of free democracy while demonizing North Korea as a savage communist regime responsible for warfare and division” (62 Baik). Even today, this similar discourse and demonization of North Korea continues. Any sort of diplomatic relations with North Korea are looked at as a success in terms of the American Presidency. North Korea continues to be spoken about as if they are unwilling to cooperate and they are continually demonized as a country. The current discourse focuses on the fact that North Korea has nuclear weapons and it is the United State’s goal to force them to denuclearize. This example particularly paints North Korea in a negative light while also painting the United States as the savior and benevolent leader.

Due to all of the biased discourse surrounding the Korean War and North Korea to this day, it is important to check the sources that one is learning from. Crystal Baik emphasizes the importance of oral history as a diasporic memory practice. It is important to hear the stories from the people who were actually affected by the Korean War and have first-hand knowledge and experiences. Oral history is one way that people can learn and better understand the course of events as they happened from the perspective of someone other than the United States.

Oaks Win Two; Seals Split

San Francisco Chronicle FINAL
THE CITY'S ONLY HOME-OWNED NEWSPAPER

FOUNDED 1865—VOL. CLXX, NO. 162 CCCCXXX—CP SAN FRANCISCO, MONDAY, JUNE 26, 1950 CA 1-1112 DAILY 7 CENTS, SUNDAY 15 CENTS

U.S. ARMS KOREA --REDS CHECKED

Transport Tie-Up
Four Railways Shut Down, Including Western Pacific, In AFL Switchmen Strike
4000 Walk Out in Dispute Over Wages, Hours; 60,000 Affected; Lines Were Prepared for Walkout

Shift in Congress
Gain of Eight House Seats for State Forecast
WASHINGTON, June 25.—California will get eight additional seats in the House of Representatives in 1952, according to a forecast by the House Committee on Education and Labor today.

The Cold War Gets Hot on the 38th Parallel
Navy to Convoys Aid; Reds Near Southern Capital; U. N. Orders Cease-Fire, Withdrawal of Troops

Sanctions by U. N. May Be Next Step
Towns Fall To North Invaders

The Civil War In Korea
President Truman and his top officials and military leaders conferred for more than three hours last night. Plans for the Korean peninsula were discussed.

Top-Level Washington Conferences Held on Far East Crisis Policy
WASHINGTON, June 25.—President Truman and his top officials and military leaders conferred for more than three hours last night. Plans for the Korean peninsula were discussed.



MILITARIZED MIGRATIONS BY CRYSTAL MUN-HYE BAIK

Refuge Migration

The Korean War had many consequences, one being an increase in Korean refugee migration. A sense of security was desired, and many Korean migrants sought it in the United States. The shared experience and trauma of the Korean War led to the overall connection of these specific refugees. The most immediate migrations that followed the war were military bride migration and adoption migration.

Korean Military Brides

When exploring the experience of Korean military brides, Baik reflects on the story of Sergeant Johnie Morgan and his Korean wife Yong Soon. The assimilation of women like Yong Soon was necessary in order to gain a sense of belonging in a country still riddled with Orientalist misconceptions and stereotypes. The relationships between Korean military brides and their American husbands are extremely sensationalized and romanticized, rarely depicting the struggles Korean women had to face in order to achieve "blissful marriage and the materialization of an American Nuclear family".

Korean women faced numerous obstacles in order to assimilate into the US culture. They faced language barriers, racial AND gendered ideologies, class and gender based oppression within the workforce, social alienation, and cultural suppression. In navigating through all of these obstacles, Korean women had to do so all the while adhering to American heteronormative and gender expectations. The marriages between Korean women and American men reenforced the racial exclusivity of immigration and refugee policy in the United States. Nearly 84% of the 14,000 Koreans who migrated to the U.S. were spouses of American soldiers or Korean/multiracial children adopted by U.S. families.



It is important to acknowledge the gendered role Korean women had in American soldiers' lives. Prior to achieving bride status, Korean women were fixtures in the districts surrounding U.S. military bases, known as "camptowns" or "gijichons". Within these camptowns, there were service and entertainment businesses, but the most important aspect of these areas in the context of Korean women were brothels. Military brothels are seen as places of leisure for soldiers, when more importantly, they are representations of women in territories of conflict becoming sexual objects at the disposal of soldiers.

MILITARIZED MIGRATIONS

BY CRYSTAL MUN-HYE BAIK

The Immigration and Nationality Act of 1965, when taken at face value, is deemed as a much more progressive immigration law than those prior to its enactment. However, when looking at immigration law, going beyond face value is crucial to understanding the ramifications of such law. For example, the law is seen as the "[opening of] immigration to populations around the world ... to generate a more racially and ethnically inclusive melting pot". Nevertheless, this act was still extremely harmful to many nationalities. The

Immigration and Nationality Act of 1965 had a huge impact in the systematization of racialized and gendered policies that were labeled as temporary. For example, the prioritization of family unification based on heteronormativity. The act additionally codified the prioritization of those who were deemed as having the potential to be a hardworking American. While family reunification and attracting qualified laborers sound like positive consequences, these policies were extremely exclusionary and were highly based off of American ideals. The danger of this practice is that it demands assimilation before immigrants even enter America, as well as assuming other countries conform to American practices, when they indeed did not. Essentially, this act formulated a physical representation of what qualifies as the ideal immigrant.



MILITARIZED MIGRATIONS BY CRYSTAL MUN-HYE BAIK

Movie Reviews: A Contemporary Perspective on Militarized Migrations

MEMORY OF FORGOTTEN WAR

““Memory of Forgotten War” conveys the human costs of military conflict through deeply personal accounts of four Korean American survivors whose experiences and memories embrace the full circle of the war: its outbreak and the day-to-day struggle for survival, separation from family members across the DMZ, the aftermath of a devastated Korean peninsula, and immigration to the United States.” - IMDB

KOREA: THE NEVER-ENDING WAR

“Shedding new light on a geopolitical hotspot, the film — written and produced by John Maggio and narrated by Korean-American actor John Cho — confronts the “Forgotten War” perception of the Korean War. In reality, the conflict was an important turning point in world history that still reverberates to this day. The documentary encompasses the present and past of the war, from today’s leaders and events to historic personalities and moments of the past. The film provides multiple views — on the ground and in the trenches, from ordinary citizens and soldiers caught in the crossfire, to political and military leaders who pulled the strings and controlled the war’s fate from afar, featuring key battles and turning points and the war’s aftermath, leading to the present day. The Korean War forced the U.S. into becoming the world’s policeman, with a large standing army, huge defense budget, military bases around the world, and routine interventions in far-off conflicts. The film documents how the conflict on the Korean peninsula continued post 1953; the events that triggered North Korea’s nuclear program; and South Korea’s economic expansion. The consequences of the war’s stalemate have led to today, where Kim Jong Un is developing nuclear weapons and ballistic missiles, American war ships have deployed near the Korean peninsula, a controversial anti-missile system was installed in South Korea — and the tense relations continue for all parties, despite recent diplomatic efforts.” - PBS.org

“ALOHA, VIETNAM: RACE AND EMPIRE IN HAWAI’I’S VIETNAM WAR” (SIMEON MAN)

In preparation for the Vietnam War, the United States stationed troops in Hawai’i. The 25th Infantry Division stood out for the reputation they acquired as the “only counter-guerrilla trained division” skilled in navigating “native” terrain. This infantry division gained the nickname “Tropic Lightning” and was stationed at the Schofield Barracks. In distinguishing the 25th Infantry Division as being skilled in navigating “native” terrain, the question of the word native gains attention. Hawaii was meant to act as a makeshift Vietnam due to the climate, terrain, and people. This created friction because these components were highlighted as a multicultural paradise filled with diversity. However, these components also drew the United States to train in Hawaii and treat it as a playing field.

In addition to making a name for themselves based on their reputation to navigate the “native” terrain, the 25th Infantry Division also organized Operation Helping Hand as a military civic action program. This operation tried to involve the citizens of Hawaii in the attempt to change South Vietnam into a democratic state. Citizens donated items and schools were set up. Due to Operation Helping Hand, Hawaii was used as a place to help the larger cause of the Vietnam War. The United States made Hawaii a partner in their efforts of democratization.



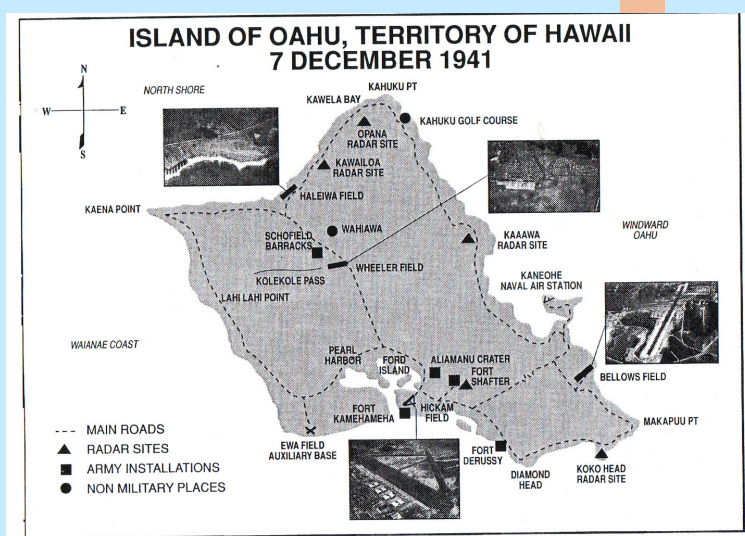
“ALOHA, VIETNAM: RACE AND EMPIRE IN HAWAI’I’S VIETNAM WAR” (SIMEON MAN)

Many instances occur where Pacific Islanders and Asian Americans are grouped together. This is often due to the idea of shared experiences or shared histories. However, they are actually very different groups and have different histories. Pacific Islanders encompass a vast group of nations and communities. Chamorro scholar Vince Diaz claims that Pacific Islander studies should not be subsumed under Asian American history and experiences. The main distinction between these two groups lies in the immigration stories. Asian Americans immigrated to Hawaii, while Pacific Islanders, specifically native Hawaiians, are native and indigenous to the land. This distinction shapes the relationship to the land that the two groups have. The history must then be led by those who are truly native and indigenous to the land.



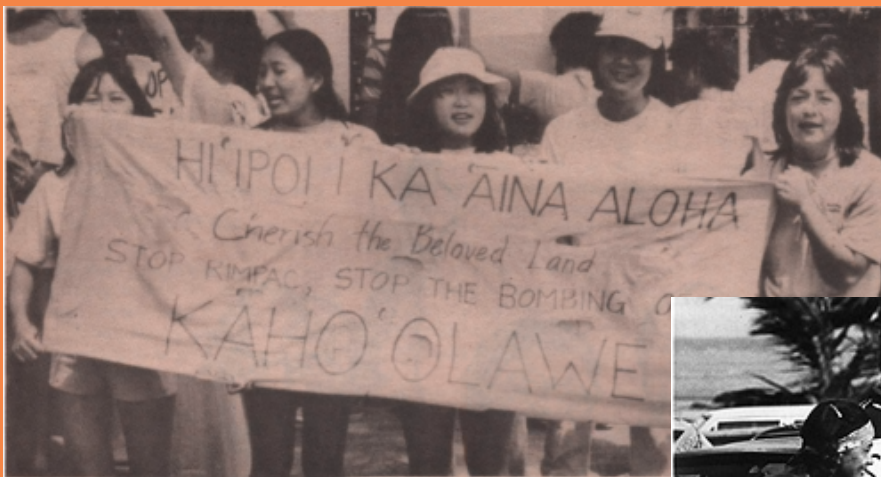
“ALOHA, VIETNAM: RACE AND EMPIRE IN HAWAI’I’S VIETNAM WAR” (SIMEON MAN)

Kara Village is surrounded by beautiful and full nature so at a glance, it would seem to offer a peaceful and serene environment. Yet, Simeon Man delves into the history behind this “paradise” and reveals that it was a pivotal place for the West. Kara village was a group of 12 villages at Schofield Barracks that was intended to imitate Southeast Asian villages. The use of these villages, Man says, is a “technology of race war” and a “laboratory of war making”. This was intended to mimic what the soldiers were to encounter and it set the blueprint for waging war in Vietnam. Native and Asian American members of Hawaii’s national guard were called to act on both sides of military war games; Asian American GIs and native Hawaiians from the national guard and from the U.S. military were gathered and told to impersonate Vietcong soldiers. Due to this request, prejudice was to form from this. The Kara villages had little military benefit to having this mimic or imitation with these training exercises and it also had the effect of conflating different groups of people and potentially intensifying the kind of anti-Asian racism that was already prevalent in Hawaii. The mock villages were a dehumanizing aspect that led to widespread violence that was unnecessary towards villagers and racial othering. This racial othering allowed for the pervasiveness of anti-Asian racism and the Asian enemy seemed to be a pan-ethnic Asian other.



“ALOHA, VIETNAM: RACE AND EMPIRE IN HAWAI’I’S VIETNAM WAR” (SIMEON MAN)

The Anti-War movement in Hawai’i was rooted in anti-militarism. Hawai’i has long been depicted as a paradisiacal location, when the reality that many locals and Natives to Hawai’i has endured the state’s transformation into a “military garrison”. These sentiments fueled the anti-war movements, as well as movements for Hawaiian sovereignty. A physical manifestation of these anti-war sentiments took place on the island of Kaho’olawe, where Native activists protested the islands use for military bombing, under the general demands for the protection of Native land from military use and destruction. The disregard for Hawaiian land by the U.S. military proved to be a driving motivator for the protesting of imperialist practices that sought to subjugate those native to the land being invaded and used as a tool for U.S. gain.



Students protest bombing of Kaho'olawe by the U.S. Navy.



“ALOHA, VIETNAM: RACE AND EMPIRE IN HAWAI’I’S VIETNAM WAR” (SIMEON MAN)

In addition to the Kaho’olawe protest, Hawaiian anti-war activism took place after April 11, 1968, when President Lyndon Johnson announced additional deployment of the Army Reserve and National Guard for duty in Vietnam. Under this deployment, 3,288 National Guardsmen and 782 reservists from Hawai’i were called to serve. This action highlighted the fact that Native/ racially othered bodies were expendable at the hands of the United States in order to achieve gains. The Hawaiian population was disproportionately affected by this, further reinforcing the notion of targeting racialized others.

The anti-war sentiments that originated from this unreasonable call to duty led to the Kalama Valley grassroots struggle, which is vastly seen as the origins of the Hawaiian sovereignty movement. Kalama Valley activists protested the war not only because of the demands of their population being unequally scapegoated by the U.S. military but also for Vietnamese self-determination. The rights that the Hawaiian activists advocated for on behalf of the Vietnamese were the same as their own: the right to their own sovereignty.



Kalama Valley protesters, May 1971 (photo from Honolulu Star-Bulletin)



“ALOHA, VIETNAM: RACE AND EMPIRE IN HAWAI’I’S VIETNAM WAR” (SIMEON MAN)

The use of sacred Native land as a means of U.S. gain is not unique to military establishment. The pattern of outside influence and usurpation of Hawaiian resources, and the Hawaiian activism that comes along with it, have transcended throughout time. Most recently, this has been exhibited through the Mauna Kea kia’i activists protesting the building and installment of the Thirty Meter Telescope on the lands deemed sacred by this group. There are already thirteen telescopes atop of Mauna Kea, and adding another would be a reinforcement of the already apparent notion that U.S. technological (or really any) gains trumps sacredness of land that was already stripped from Native Hawaiians in the annexation of Hawai’i. Land rights in Hawai’i despite legally being under U.S. jurisdiction, should be afforded the respect that the Native Hawaiians give it. Unfortunately, this respect has been violated throughout U.S. History. It is crucial to the indigenous culture of Hawai’i to understand that to them, land isn’t simply a vessel for innovation, it is more.



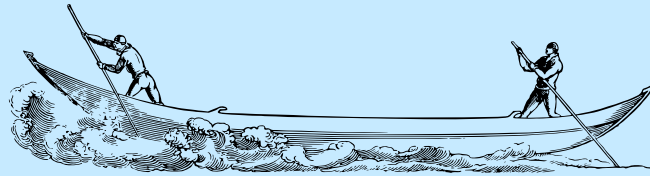
MILITARIZED REFUGE(ES)

Yen Le Espiritu

TRAVEL ITINERARY

TRAVELER: 130,000 REFUGEES FROM VIETNAM

DEPARTURE LOCATION: VIETNAM



STOP 1:

CLARK AIR FORCE BASE

STOP 2:

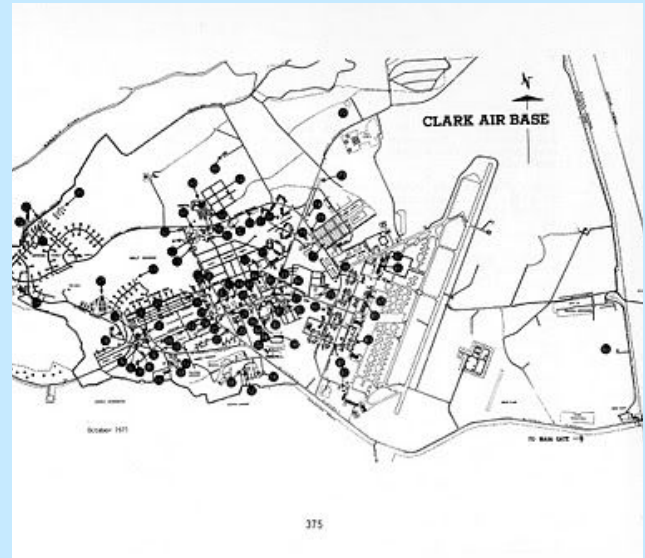
ANDERSON AIR FORCE BASE

STOP 3:

CAMP PENDLETON

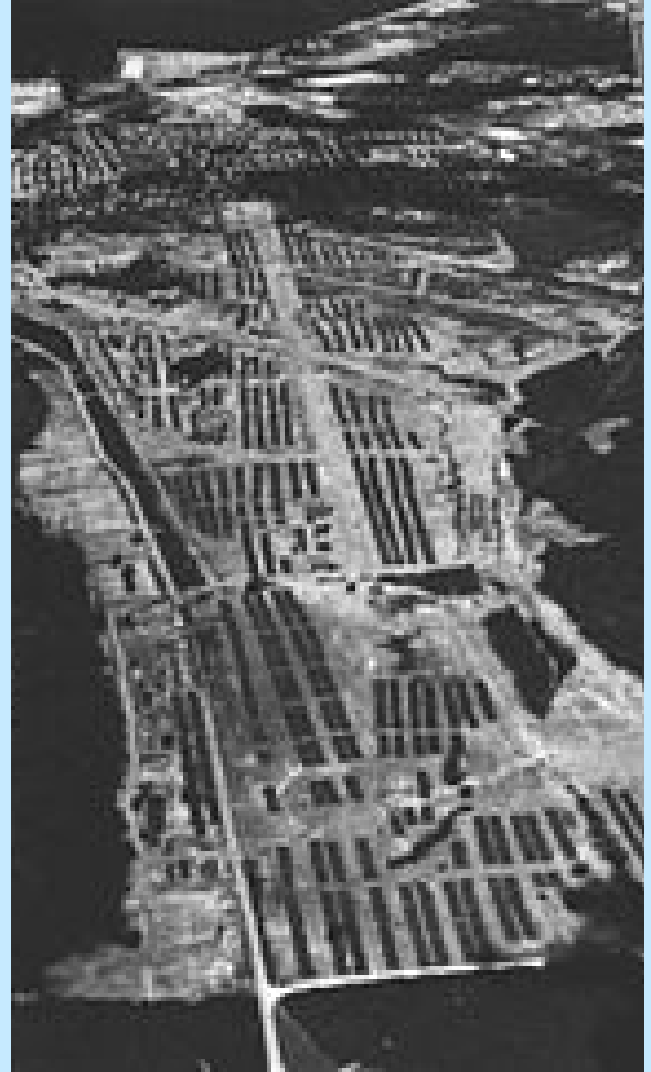
STOP #1: CONNECTION AT CLARK AIR FORCE BASE

THE PHILIPPINES AND GUAM HAVE BECOME IDEAL RECEIVING CENTERS FOR UNITED STATES RESCUE PROJECTS DUE TO US COLONIALISM. THESE PLACES COULDN'T HAVE SERVED AS STOPS ALONG THE REFUGE ROUTE IF IT WEREN'T FOR PREVIOUS COLONIAL WARS. THE UNITED STATES HAS HISTORICALLY USED THIS AS A METHOD OF JUSTIFYING THE PREVIOUS WARS FOR THE SAKE OF SAVING REFUGEES FROM THE VIETNAM WAR.



STOP #2: CONNECTION AT ANDERSON AIR FORCE BASE IN GUAM

OPERATION NEW LIFE WAS THE TITLE OF THE OPERATION TO CARE FOR HOUSE REFUGEES TEMPORARILY IN GUAM WHILE THEY WERE BEING PROCESSED TO ARRIVE AT THEIR FINAL REFUGEE DESTINATION IN SAN DIEGO. GUAM WAS USED AS A STOPPING POINT ALONG THE ROUTE DUE TO ITS GEOGRAPHICAL LOCATION AND POSITION IN THE PACIFIC. THIS CAUSED A NEED FOR RESIDENTS OF GUAM TO WORK WITH US MILITARY FORCES IN ORDER TO CARE FOR THOSE REFUGEES.



DESTINATION: CAMP PENDLETON, SAN DIEGO, CALIFORNIA

WELCOME TO SUNNY SAN DIEGO! CAMP PENDLETON SERVED AS THE FINAL DESTINATION FOR THE REFUGEES FROM VIETNAM AND WAS KNOWN AS “TENT CITY”. OUTSIDE OF VIETNAM, THE LARGEST VIETNAMESE POPULATION BEGAN AT CAMP PENDLETON. LOCATED JUST NORTH OF SAN DIEGO OFF THE I-5 NEAR OCEANSIDE, CALIFORNIA, THIS CAMP WAS PLACED ON INDIGENOUS LAND. ACCORDING TO NATIVE-LAND.CA, CAMP PENDLETON IS LOCATED ON PAYÓMKAWICHUM LAND WHICH CREATES AN INTERESTING NARRATIVE OF CREATING A SPACE FOR REFUGEES TO ARRIVE IN THE UNITED STATES BY TAKING LAND FROM SOMEONE ELSE. IN ADDITION TO THIS ISSUE, THE MAJORITY OF AMERICANS DID NOT WELCOME THE ARRIVAL OF THE REFUGEES.



DESTRUCTIVE TO TRANSFORMATIVE

ESPIRITU DISCUSSES THE NOTION OF HOW THE UNITED STATES SPINNED THE FAILURE AND DEVASTATION OF THE VIETNAM WAR INTO A GOOD AND TRANSFORMATIVE WAR. THIS WAR COST A ROUGH TOTAL OF 58, 220 DEATHS AND WAS ULTIMATELY A FAILURE, BUT DESPITE THE TREMENDOUS LOSS, THE UNITED STATES CONTINUED TO ALTER THE NARRATIVE INTO ONE THAT PORTRAYS THEMSELVES AS AN EMPATHETIC AND SAVING COUNTRY; ONE IN WHICH SEEKS TO “RESCUE” AND “HELP” PEOPLE LIVE BETTER LIVES. WE HAVE SEEN THIS SAVIOR COMPLEX WITH THE MILITARIZATION OF GUAM AND THE PHILIPPINES, AND ESPIRITU BELIEVES IT HAPPENED AGAIN IN VIETNAM BECAUSE “THE REFUGEE BECOMES THE SYMBOL OF WAR”. THE UNITED STATES BELIEVES THAT IF ON THE SURFACE, THEY CAN SHOW THAT THEY ARE BRINGING REFUGEES INTO THE UNITED STATES, IT WILL MAKE EVERY LOSS, NO MATTER HOW BIG, WORTH IT.

ANOTHER INSTANCE OF HOW THE UNITED STATES ALTERED THE NARRATIVE OF THE VIETNAM WAR IN ORDER TO JUSTIFY IT, WAS WITH OPERATION BABYLIFT. OPERATION BABYLIFT AIRLIFTED 2,500 VIETNAMESE INFANTS AND CHILDREN OUT OF VIETNAM IN APRIL 1975 IN ORDER TO PUT THEM UP FOR ADOPTION IN THE UNITED STATES. SOME PEOPLE SAW THIS AS A CARING AND EMPATHETIC THING TO DO FOR VIETNAMESE CHILDREN BUT IN REALITY, IT WAS NOT A CLEAR CUT IDEA FOR THE VIETNAMESE MOTHERS. FAMILIES WERE NOT AWARE WHERE THEIR KIDS WERE GOING AND THEY WERE NOT INFORMED THAT THEY WERE NOT GOING TO GET THEIR CHILDREN BACK AFTER THE WAR WAS OVER. IT LOOKS LIKE THE UNITED STATES WENT TO EXTREME LENGTHS IN ORDER TO MAKE THEMSELVES LOOK GOOD WITHOUT ANY REGARD TO HOW THEIR ACTIONS WERE TRULY AFFECTING PEOPLE.



THE TRANSFORMATION (OR LACK THEREOF) OF THE REFUGEE

Espiritu describes Vietnamese refugees as unwanted discards of U.S. war with Vietnam. Unfortunately, as the author describes, the U.S., both past and present, has been a refugee creating country. And while the U.S. does attempt to maintain its benevolent image through receiving thousands of refugees a year, it is crucial to look beyond the surface. Many of the bases credited with their generous role in housing refugees were directly responsible for the displacement of around 12 million South Vietnamese, and possibly even more North Vietnamese. This contradictory and hypocritical behavior of the U.S. in the context of refugees is still present. In 2017, the third highest country of origin for refugee and asylum seekers entering the U.S. was Mexico. With the passing of NAFTA, the Mexican economy has been highly intertwined with the U.S. to the extent of 88.66 percent of Mexican exports going to the United States. This means, whenever there is a financial crisis in the U.S., Mexico faces those consequences as well. Mexico was more affected by the 2008 U.S. financial crisis more than any Latin American country. That same year, the rate for Mexican asylum seekers began to drop. It is easy to conclude that the U.S. noticed its role in the decline in Mexico's economy, and instead of accepting those who were hit so hard, they had to leave the country, they instead treated them similarly to Vietnamese refugees: unwanted discards of U.S. economic consequences. Mexicans seeking refugee status under the current administration have been thrust into the spotlight as the "unwanted refugee" more than ever. In order for the U.S. to restore its reputation to a country that fosters an environment for refugees seeking peace (in any sense), it must reflect on its discriminatory policies and learn from its past mistakes.



ON EARTH WE'RE BRIEFLY GORGEOUS

EXPLORING THE REFUGEE

STORIES OF REFUGEES AND THE HISTORY SURROUNDING REFUGE CAN BE TOLD IN VARIOUS WAYS WITH VARIOUS MEDIUMS. SIMEON MAN, FOR EXAMPLE, DETAILS THE MILITARIZATION OF HAWAI'I AND THE EFFECTS OF U.S. TROOPS ON THE LOCAL AND INDIGENOUS PEOPLES. HIS PIECE, "MILITARIZED MIGRATION", FOCUSES ON THE HISTORY OF HAWAI'I IN THE VIETNAM WAR WITH AN EMPHASIS ON THE HAWAIIAN PERSPECTIVE AS A WHOLE. ANOTHER EXAMPLE OF THE HISTORICAL PERSPECTIVE CAN BE SEEN IN ESPIRITU'S PIECE, "MILITARIZED REFUGE(ES)". ESPIRITU EMPHASIZES THE PATHWAY OF THE REFUGEES IN THE VIETNAM WAR FROM VIETNAM TO CLARK AIR FORCE BASE IN THE PHILIPPINES TO ANDERSON AIR FORCE BASE IN GUAM AND ENDING UP IN CAMP PENDLETON IN SAN DIEGO. WHILE THESE AUTHORS BOTH EMPHASIZE THE PERSPECTIVE OF THE REFUGEES AND COUNTRIES OTHER THAN THE UNITED STATES, THEY ARE LOOKING AT THE REFUGEES ON A LARGER SCALE AS A GROUP. OCEAN VUONG'S NOVEL GIVES A DIFFERENT PERSPECTIVE TO THE REFUGEE STORY.

IN VUONG'S "ON EARTH WE'RE BRIEFLY GORGEOUS", THIS NOVEL APPROACHES THE VIETNAM WAR AND THE STORY OF REFUGEES IN A DIFFERENT AND MORE PERSONAL WAY. IT GIVES VOICE TO THE NUMBERS CHARACTERIZED THROUGHOUT HISTORY. IT OFFERS A MORE COMPLEX UNDERSTANDING OF THE PEOPLE THROUGH THEIR INTERSECTIONALITY AND OFFERS A DEEPER LOOK AT HOW REFUGE AND WARS AFFECT PEOPLE. VUONG DOES THIS THROUGH THE STYLE OF POETRY USING LANGUAGE AS A MEANS TO TELL A STORY AND DEPICT LITTLE DOG'S LIFE. IN HISTORICAL DEPICTIONS OF REFUGEES, THE STORY SEEMS TO BEGIN WITH THE COUNTRY FROM WHERE THEY LEAVE AND END WITH THE COUNTRY THAT THEY ARRIVE AT. THIS NOVEL OFFERS A CONTINUATION OF THE STORY OF THESE CHARACTERS WITH BACKGROUND PRIOR TO BEING A REFUGEE AND MORE IMPORTANTLY, LIFE AS A REFUGEE IN AMERICA. VUONG GIVES SOME INSIGHT INTO WHY THE CHARACTERS ACT THE WAY THEY DO AS OPPOSED TO LEAVING ROOM FOR ASSUMPTIONS AND GENERALIZATIONS TO BE MADE.

BOTH STYLES OF PRESENTING INFORMATION ARE IMPORTANT. HOWEVER, THEY EMPHASIZE DIFFERENT ASPECTS AND FOCUS ON DIFFERENT PERSPECTIVES AND CONSEQUENCES OF CERTAIN WARS OR SITUATIONS.

INTERSECTIONALITY

IN ON EARTH WE ARE BRIEFLY GORGEOUS, A DOMINANT THEME IS THE INTERSECTIONALITY OF RACE AND SEXUALITY. EVERY ASPECT OF LITTLE DOG'S IDENTITY LIES WITHIN THE MARGINS; HE IS NEITHER WHITE NOR STRAIGHT. HIS IDENTITY IS NOT DEEMED AS "NORMAL" AND HE IS OTHERED IN EVERY ASPECT OF HIS LIFE. FOR EXAMPLE, HIS FAMILY'S SOCIOECONOMIC STATUS IS NOT SEEN AS FAVORABLE AND BECAUSE OF THIS, HIS FAMILY IS LOOKED DOWN UPON. HIS FAMILY IS ALSO NOT SEEN AS TYPICAL BECAUSE IT IS NOT THE NUCLEAR FAMILY THAT EXISTS AS THE NORM WITHIN THE UNITED STATES, ESPECIALLY IN HARTFORD, CONNECTICUT. LITTLE DOG'S IDENTITY HOLDS MULTIPLE LAYERS OF INEQUALITY AND EVERYONE IN HIS FAMILY WAS AWARE OF THIS. WE SEE THIS AWARENESS IN ACTION WHEN LITTLE DOG'S MOM, ROSE, ASKS HIM IF "DO I LOOK LIKE A REAL AMERICAN?" ROSE WAS SO CONCERNED ABOUT FITTING INTO THE AMERICAN CULTURE IN AN ATTEMPT TO SHED THE BURDENS HER IDENTITY HELD.

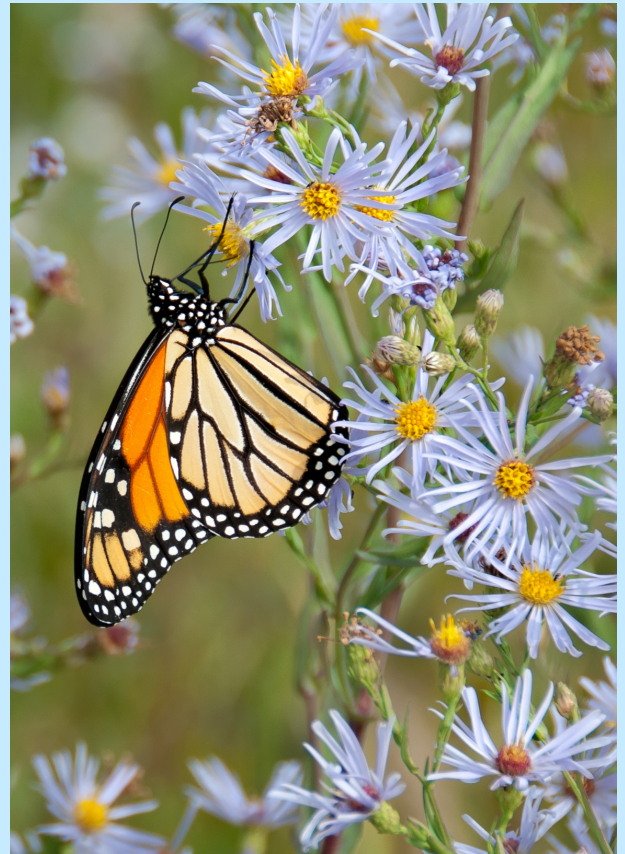
LITTLE DOG CONSTANTLY FACED HARASSMENT BECAUSE HE WAS NOT ONLY VIETNAMESE, HE WAS A GAY VIETNAMESE MALE. THE INTERSECTIONALITY OF LITTLE DOG'S SEXUALITY AND RACE PRESENTED MANY ISSUES FOR HIM IN SCHOOL SUCH AS WHEN KYLE WOULD BULLY HIM AND TELL HIM TO SPEAK ENGLISH. KYLE DISCOUNTED LITTLE DOG'S IDENTITY WHILE ASSERTING HIS OWN POWER AND DOMINANCE AS A STRAIGHT WHITE MALE. WHILE GRAPPLING WITH HIS RACE, LITTLE DOG IS ALSO FACED WITH HIS SEXUALITY. AS A GAY MAN, LITTLE DOG FACES EVEN MORE DISCRIMINATION BY NOT ONLY STRANGERS AND KIDS FROM HIS SCHOOL BUT BY HIS OWN MOM TOO. WHEN ROSE SAYS TO LITTLE DOG AFTER PHYSICALLY ABUSING HIM, "YOU HAVE TO GET BIGGER AND STRONGER, OKAY?", SHE IS TELLING HIM THAT HE CANNOT BE FEMINE BECAUSE HE IS ALREADY AN EASY TARGET DUE TO BEING VIETNAMESE. ROSE WANTS THE BEST FOR LITTLE DOG BUT SHE HERSELF HAS MANY ISSUES AND INSECURITIES THAT SHE HAS NOT SORTED OUT AND THEREFORE IS UNABLE TO EXPRESS HER LOVE AND CONCERN FOR LITTLE DOG IN A HEALTHY AND HELPFUL WAY.



THE BUFFALO AND BUTTERFLIES

Butterflies are frequently mentioned as a symbol of memory, migration, and the importance of generational knowledge. Little Dog and his family, similarly to butterflies, were forced to migrate in order to survive.

Butterflies rely on migration pattern passed down through ancestral behavior. Comparably, Little Dog depends on the lessons he learns from his mother and grandmother. Both the butterflies and Little Dog rely on the knowledge of the previous as essential to survival. In the context of Little Dog, survival tactics are key when you are othered in essentially all facets of self. The familial memories and lessons Little Dog carries with him provide him with a path and give him context he wouldn't otherwise know, which in turn help him survive in a country with no true understanding of what it means to be a refugee.



The buffalo are symbolic of the blind following of one's family. This can be understood through

Little Dog and Lan watching a herd of buffalo follow each other over the edge of a cliff to their death. He compares the actions of the buffalo to the opioid crisis in America, with both simply falling victim to learned behavior. While the butterflies learned behavior proved to be crucial to survival, the buffalo's is the opposite.

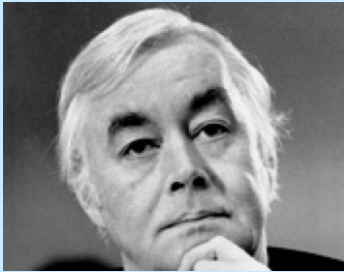
Little Dog is extremely affected by the opioid crisis, as many of those present in his life passed away as a result of addiction. He asserts that the learned behavior of those addicted to drugs can be unlearned through the recognition of the harms of addiction. Little Dog understands that this cycle can be broken, only if one can learn from the experiences of those before them. To learn is not to mimic, but to reflect.



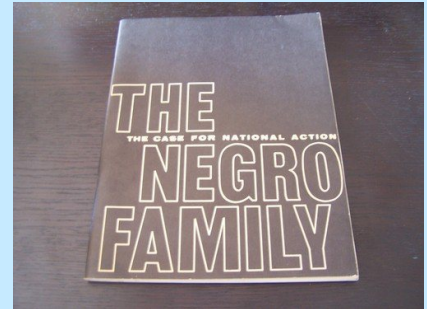
HETERONORMATIVITY: THEN VS NOW

The 1990s, the decade that Little Dog was coming to terms with his sexuality, were the last decade until the new millennium -- a decade that oversaw a restructuring of gender norms at the hands of women who were attempting to break the chains of domesticity. However, the same could not be said in the context of sexuality. Heteronormative expectations were still rife throughout American sociopolitics. At the Republican National Convention in Houston, Pat Buchanan declared in a prime time speech, "There is a culture war going on in our country for the soul of America", with RNC audience members waved signs reading "Family Rights Forever, 'Gay' Rights Never." The next year, in 1993, The battle over gay marriage is given the spotlight when the Hawaii Supreme Court rules that denying same-sex couples marriage licenses violates "basic human rights" guaranteed in the state constitution . Throughout the 1990s, heteronormativity was challenged with swift push back from fundamentalist groups and Conservative politicians. Anti-gay rhetoric was rampant, contributing to hate crimes against the LGBTQ+ community. The 21st century has made immense progress in the advancement of LGBTQ+ rights and the un-embedding heteronormativity from American society. This can be seen in the Supreme Court case Obergefell v. Hodges, which oversaw the ruling that the fundamental right to marry is guaranteed to same-sex couples by both the Due Process Clause and the Equal Protection Clause of the Fourteenth Amendment to the United States Constitution. However, while the legal protection of same sex marriage actively combats heteronormativity, homosexuality and other sexual orientation are seen as deviance of the American nuclear family, a concept that the prevalence of heteronormativity can be attributed to. While Obergefell v. Hodges displays a major step in the restructuring of archaic American ideals on sexuality, there is still work to be done in the elimination of heteronormativity in American society.

“THE COLD WAR ORIGINS OF THE MODEL MINORITY MYTH”



ROBERT LEE



DANIEL PATRICK MOYNIHAN'S REPORT

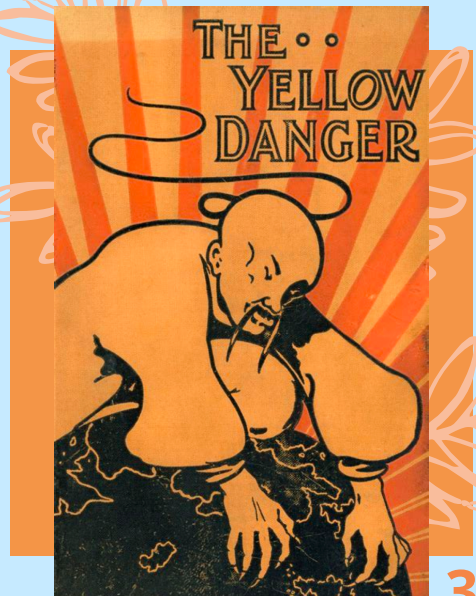
THE MOYNIHAN REPORT WAS RELEASED IN 1965 AND TITLED “THE NEGRO FAMILY: THE CASE FOR NATIONAL ACTION”. AT THE TIME, THE NUCLEAR FAMILY BECAME THE PRIMARY UNIT OF ECONOMIC CONSUMPTION AND WAS USED AS AN AMERICAN IDEAL TO COMBAT COMMUNISM. MOYNIHAN USED THIS AMERICAN IDEAL WITH THE FAMILY STRUCTURE AS HIS LOGIC TO BLAME BLACK POVERTY IN AMERICA ON THE DYSFUNCTIONALITY OF THE BLACK FAMILY. BLACK FAMILIES WERE OFTEN MATRIARCHAL AND DIFFERED FROM THE PATRIARCHAL STRUCTURE THAT WAS THE ‘NORM’ IN THE UNITED STATES. THIS METHODOLOGY CONFLATED BLACKNESS WITH COMMUNISM IN THE TIME OF THE COLD WAR BY JUXTAPOSING THE BLACK FAMILY STRUCTURE WITH THE NORMATIVE FAMILY STRUCTURE IN THE UNITED STATES.

THE MOYNIHAN REPORT WAS NOT WELL RECEIVED WHEN IT WAS PUBLISHED AND RECEIVED BACKLASH FROM BLACK AND CIVIL RIGHTS LEADERS CLAIMING THAT IT HELD CULTURAL BIAS AND RACISM IN ITS REASONING AND CONCLUSIONS. THIS REPORT HAS BEEN SAID TO THREATEN THE CIVIL RIGHTS MOVEMENT AND EFFORTS AND WAS DANGEROUS TO THE PROGRESS OF BLACK AMERICANS. NOT ONLY IS THERE BACKLASH FROM THE BLACK COMMUNITY, BUT THERE IS ALSO A NEGATIVE SENTIMENT TOWARDS THIS REPORT AS IT RELATES TO FEMINISM. THIS REPORT PAINTS A MATRIARCHAL STRUCTURE AS ONE THAT CONTRIBUTES TO POVERTY AND NEGATIVE RESULTS. OVERALL, THIS REPORT WAS HARMFUL TO VARIOUS COMMUNITIES AND LINKED THE BLACK AMERICAN POPULATION TO COMMUNISM DURING THE COLD WAR.

“YELLOW PERIL” AND COMMUNISM

IN THE UNITED STATES, THE CONCEPT OF THE “YELLOW PERIL” HAS BEEN A CHARACTERIZATION OF THE REPRESENTATION OF ASIAN PEOPLE. THIS NOTION HAS UNDERSCORED MANY IMMIGRATION POLICIES IN THE UNITED STATES BUT HAS CONTRIBUTED TO MANY POORLY CONCEIVED NOTIONS OF ASIAN PEOPLE. THE “YELLOW PERIL” POSITIONS EAST ASIA AND THOSE COMING FROM EAST ASIA, AS A FOREIGN THREAT TO THE U.S. AND ITS REPRESENTATIVE IDEOLOGIES OF FREEDOM, DEMOCRACY, AND INDIVIDUALISM. IT CONVEYS THAT THINGS THAT COME FROM THE EAST ARE UNKNOWN, FOREIGN, AND ARE UNREPRESENTATIVE OF THE IDEOLOGIES THAT THE UNITED STATES HOLDS. THIS NOTION OF THE “YELLOW PERIL” SHOWS ITSELF IN MANY WAYS. FOR EXAMPLE, IN THE COLD WAR ERA PEOPLE IN THE U.S. BEGAN TO SHIFT THEIR CONCEPTIONS OF WHO WERE THE “BAD ASIANS” AND WHO WERE THE “GOOD ASIANS”. THIS CONCEPT OF THE GOOD AND BAD ASIAN WAS CONSTANTLY CHANGING OVER TIME DEPENDING ON THE ANXIETY THAT THE U.S. WAS TRYING TO RESOLVE AT THE TIME, SUCH AS WARS THAT WERE GOING ON.

IN THE COLD WAR ERA, MANY PEOPLE IN THE UNITED STATES FOUND IT IMPORTANT TO DISTINGUISH JAPANESE PEOPLE FROM CHINESE PEOPLE SINCE AT THAT TIME, JAPAN WAS A JUNIOR PARTNER TO THE U.S. WHILE CHINA POSED A THREAT DUE TO ITS COMMUNIST REGIME. PEOPLE WERE BEGINNING TO DEEM JAPANESE PEOPLE AS THE “MODEL MINORITY” INSTEAD OF THE CHINESE PEOPLE. THIS IS BECAUSE YOU CANNOT HAVE A MODEL MINORITY WITHOUT A PROBLEM MINORITY. THIS CONCEPT ALSO APPLIED TO THE BLACK COMMUNITY AS WE SEE IN MOYNIHAN’S REPORT.



THE MODEL MINORITY TODAY?

THROUGHOUT U.S. HISTORY, AMERICAN DESIRE FOR COMPLACENCY AND OBEDIENCE FROM IMMIGRANTS HAVE MANIFESTED IN THE CREATION OF THE "MODEL MINORITY".

THE MODEL MINORITY WAS THE FRIENDLY NEIGHBOR, FAVORABLE CLASSMATE, THE NONTHREATENING PERSON OF COLOR. FOR WHITE AMERICANS, THE MODEL MINORITY WAS A GOOD THING -- A WAY FOR THEM TO KNOW WHICH MINORITY WAS IN THEIR GOOD GRACES, TEMPORARILY EXEMPT FROM RACE-BASED OPPRESSION. FOR BOTH MODEL MINORITIES AND "PROBLEM MINORITIES" ALIKE, THIS CONCEPT WAS EXTREMELY DETRIMENTAL FOR A MULTITUDE OF REASONS. THIS CONDITIONAL ACCEPTANCE INTO AMERICAN SOCIETY FOSTERED A SENTIMENT OF FLEETING BELONGING BY THOSE DEEMED AS THE MODEL MINORITY. ANTI-ASIAN SENTIMENT HAS BEEN IN THE PAST, AS WELL AS IN THE PRESENT, A SOURCE THAT AMERICANS CAN DRAW FROM AND MANIPULATE IN TIMES OF CRISIS. MODEL MINORITIES HAVE FUNCTIONED UNDER THE NECESSITY TO PROVE THEIR "AMERICAN-NESS". THE MODEL MINORITY FACILITATES A DIVIDE AMONGST THE ASIAN AMERICAN COMMUNITY -- PITTING THEM AGAINST ONE ANOTHER, CAUSING THEM TO INDIRECTLY BATTLE IT OUT

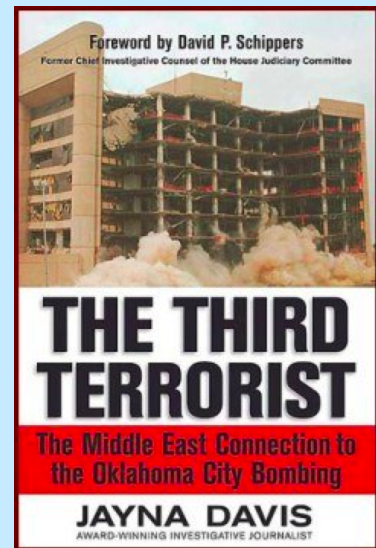
TO BE SPARED OF EXCOMMUNICATION. ASIAN AMERICANS WITHOUT THE "PRIVILEGE" OF BEING THE MODEL MINORITY ARE OFTEN CHARGED WITH BEARING THE BRUNT OF ANY ISSUES THAT AMERICA MAY BE DEALING WITH, WHETHER THAT BE ECONOMIC CRISES, OVERSEES CONFLICTS, AND TODAY: THE COVID-19 PANDEMIC.



THE CITIZEN AND THE TERRORIST

LETI VOLPP

The Case of Timothy McVeigh



ON APRIL 19, 1995, THE ALFRED P. MURRAH BUILDING IN OKLAHOMA CITY WAS THE TARGET OF A DOMESTIC TERRORIST BOMBING. TIMOTHY MCVEIGH WAS A CO-PERPETRATOR IN THIS ACT. THE FACT THAT MCVEIGH WAS A WHITE MALE SPEAKS A LOT ON THE DISCOURSE SURROUNDING RACIAL PROFILING IN THE UNITED STATES SPECIFICALLY. WITH THE LOGIC OF RACIAL PROFILING, ALL WHITE MEN SHOULD HAVE BEEN SUSPECTED AS POTENTIAL TERRORISTS. A WHITE MALE COMMITTED THE ACT OF TERRORISM, SO ALL PEOPLE WHO LOOK LIKE, DRESS LIKE, OR RESEMBLE THE PERSON IN QUESTION SHOULD BE SUSPECTS, AT LEAST AS FAR AS RACIAL PROFILING WOULD SUGGEST. HOWEVER, THE NATION DID NOT SEE A SUSPICION OF WHITE MALES AS A RESULT OF THE OKLAHOMA CITY BOMBING. THERE WAS NO DISCOURSE ABOUT THE GOOD WHITES AND THE BAD WHITES. PEOPLE WHO LOOKED AT THE TRAGEDY FOCUSED ON MCVEIGH AS AN INDIVIDUAL DEVIANT AS OPPOSED TO BEING REPRESENTATIVE OF A WHOLE RACE. THE RACE WAS NOT HELD RESPONSIBLE, BUT THE INDIVIDUAL PERSON WAS. WHITENESS WAS AND STILL IS ALLOWED TO BE COMPLEX IN THE WAYS THAT PEOPLE CONCEIVE IT. IN AMERICA, THE DIVIDE BETWEEN HOW WHITENESS IS IMAGINED AND UNDERSTOOD AND HOW OTHER RACES AND CULTURES ARE UNDERSTOOD IS VERY CLEAR AFTER TRAGEDIES LIKE THIS. PEOPLE ARE QUICK TO BLAME AN ENTIRE RACE OR ETHNICITY WHEN THE PERPETRATOR IS NON-WHITE, BUT ALSO QUICK TO CLAIM AN INDIVIDUAL AS NON-REPRESENTATIVE OF A GROUP IF THE PERPETRATOR IS WHITE.

THE CITIZEN AND THE TERRORIST

TERRORISM IS A MODERN CONSTRUCTION. A DOMINANT CHARACTERIZATION OF THE WORLD IS BETWEEN PREMODERN AND MODERN. ISLAM IS OFTEN SEEN AS PREMODERN, AS IT SUBSCRIBES TO A RIGID AND UNCHANGING CULTURE. IN A POST 9/11 WORLD, TERRORISM HAS BECOME SYNONYMOUS WITH THE MIDDLE EAST, SPECIFICALLY THOSE WHO BELONG TO THE RELIGION OF ISLAM, AT THE HANDS OF HARMFUL XENOPHOBIC U.S. RHETORIC.

AFTER THE ATTACKS ON 9/11, THE UNITED STATES BECAME VERY SKEPTICAL AND JUDGEMENTAL OF PEOPLE WHO EVEN LOOKED MIDDLE EASTERN. IN A LOT OF AMERICANS' EYES, IF YOU WERE MUSLIM, YOU WERE THE ENEMY. IN ORDER TO MANAGE THESE "THREATS", THE AMERICAN GOVERNMENT IMPLEMENTED HEAVY SURVEILLANCE; HEAVY TECHNOLOGY OF DISCIPLINING AND MANAGING THIS RACIAL POPULATION. SURVEILLANCE HAS MANY NEGATIVE CONSEQUENCES FOR TARGETED COMMUNITIES SUCH AS, SHAPING IDENTITIES OF SELF FOR THE TARGETED POPULATION AND IT INSTILLS FEAR INTO THEM. SURVEILLANCE WAS KEY TO POST-9/11 CULTURE WARS. AFTER 9/11, AMERICA WAS QUICK TO JUDGE ANYONE WHO WAS MUSLIM AND ASSUMED THE WORST OF THEM; MUSLIMS WERE NOT SEEN AS HUMAN BEINGS IN THE UNITED STATES, THEY WERE INSTEAD SEEN AS DANGEROUS ENTITIES WHO WANTED THE DEMISE OF DEMOCRACY.

DUE TO THE TAINTED AND FIXED VISION OF MUSLIMS IN AMERICA, ISLAMOPHOBIA EMERGED. ISLAMOPHOBIA IS AN IRRATIONAL DISLIKE OF INDIVIDUALS WHO ARE ISLAM. THIS SYSTEMATIC MARGINALIZATION CONTINUES TO HURT MUSLIM PEOPLE TODAY MANY PEOPLE ARE DISILLUSIONED AND IF PEOPLE ARE NOT WHITE, MANY ARE QUICK TO JUDGE THEM AND VIEW THEM AS FOREIGN THREATS.

THE CITIZEN AND THE TERRORIST

MIDDLE EASTERN, ARAB, MUSLIM ARE RACIAL CATEGORIES THAT RELY ON ORIENTALIST THINKING. ORIENTALISM IS A FRAMEWORK IN WHICH ASIA AND THE MIDDLE EAST FUNCTION AS SITES WHERE THE U.S. NATION CAN PROJECT ITS ANXIETIES. WITHIN THIS FRAMEWORK, THE MIDDLE EASTERN-ARAB-MUSLIM OTHER IS PROJECTED AS A POTENTIAL TERRORIST THREAT. IN THE CURRENT STATE OF THE U.S., WE ARE WITNESSING THE REDEPLOYMENT OF OLD ORIENTALIST TROPES AND THE POLARIZATION OF THE EAST AND WEST. ORIENTALISM IS NOT SOLELY ROOTED IN RACIAL DIFFERENCE, BUT ALSO IN GENDERIZATION. HISTORICALLY, THE STATUS OF WOMEN IN NEED OF "SAVING" WAS A SOURCE OF JUSTIFICATION FOR WESTERN COLONIZATION OF REGIONS OF THE WORLD - "WHITE MEN SAVING BROWN WOMEN FROM BROWN MEN." THE AFTERMATH OF SEPTEMBER 11 WITNESSED THE REDEPLOYMENT OF THIS IDEA. ONE OF THE STATED JUSTIFICATIONS FOR AMERICAN INTERVENTION IN AFGHANISTAN MADE BY BOTH PRESIDENT GEORGE BUSH AND FIRST LADY LAURA BUSH-WAS THAT AFGHAN WOMEN NEEDED TO BE SAVED FROM THE TALIBAN AND ISLAMIC BARBARISM. THE RENDERING OF RACIAL OTHERS AS NEEDING GUIDANCE, UNABLE TO FUNCTION WITHOUT UNITED STATES RESCUING, IS NOT A NEW THEME, BUT HAS BEEN PRESENCE SINCE THE ORIGIN OF U.S. PATERNALISM.



EDWARD SAID, THE
MAN WHO DEVELOPED
THE CONCEPT OF
ORIENTALISM

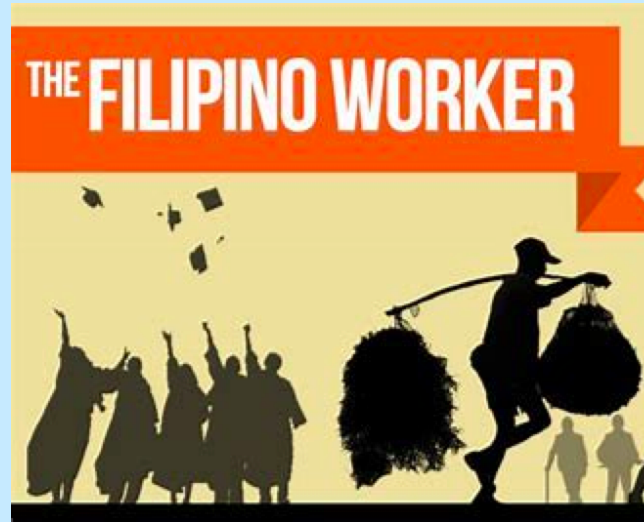
“WE RESPECT OUR MOTHERS, OUR SISTERS AND DAUGHTERS. FIGHTING BRUTALITY AGAINST WOMEN AND CHILDREN IS NOT THE EXPRESSION OF A SPECIFIC CULTURE; IT IS THE ACCEPTANCE OF OUR COMMON HUMANITY — A COMMITMENT SHARED BY PEOPLE OF GOODWILL ON EVERY CONTINENT. ... THE FIGHT AGAINST TERRORISM IS ALSO A FIGHT FOR THE RIGHTS AND DIGNITY OF WOMEN.” - LAURA BUSH

“NEOLIBERALISM AND THE PHILIPPINE LABOR BROKERAGE STATE”

ROBYN RODRIGUEZ

Filipino Migrant Workers and COVID-19

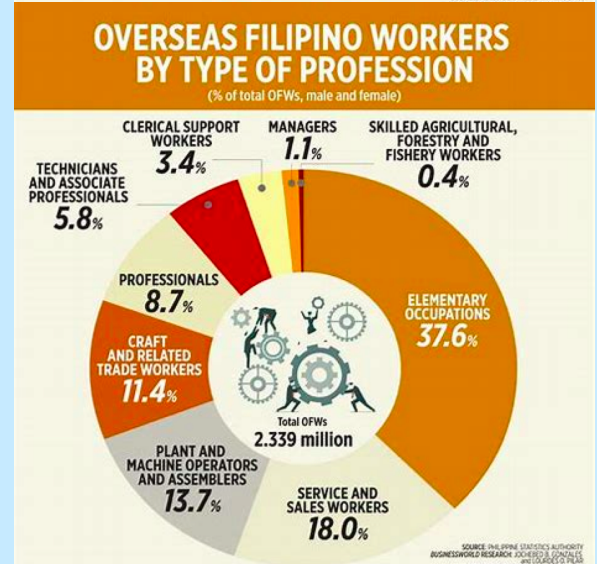
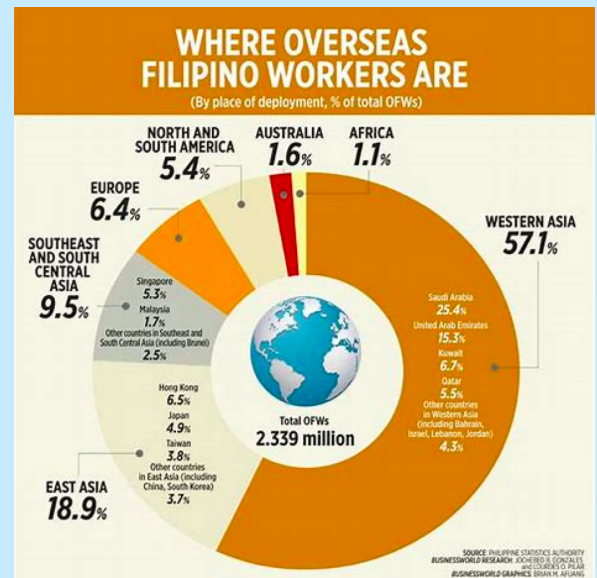
THERE IS A LARGE PRESENCE OF FILIPINO WORKERS ABROAD, SPECIFICALLY IN THE UNITED STATES. MANY OF THESE WORKERS SPEND YEARS AWAY FROM THEIR HOMES AND THEIR FAMILIES. HOWEVER, WITH THE EXISTENCE OF COVID 19, HUNDREDS OF THOUSANDS OF WORKERS LOST THEIR JOBS AND RETURNED HOME TO THE PHILIPPINES. ACCORDING TO THE



SOUTH CHINA MORNING POST, MANY WERE FORCED TO SPEND WEEKS IN QUARANTINE CENTERS. THEIR PRESIDENT AIMED TO PROCESS THE CASES OF THESE WORKERS AS FAST AS POSSIBLE TO ALLOW THEM TO BE RELEASED FROM ISOLATION AND RETURN HOME. IN NORMAL TIMES, A TRIP HOME MAY BE SOMETHING TO LOOK FORWARD TO. HOWEVER, THIS TRIP HOME WAS FORCED AND INDEFINITE AND IT FOLLOWED THE LOSS OF A JOB. AN ARTICLE IN THE WASHINGTON POST DETAILS THE GOAL OF A FILIPINO WORKER OVERSEAS TRYING TO MAINTAIN A POSITION IN THE MIDDLE CLASS AND SEND MONEY HOME (CABATO). AS OF SEPTEMBER, ABOUT 170,000 OVERSEAS WORKERS RETURNED HOME STARTING FROM FEBRUARY. WITH THE UNEXPECTED MOVE TO THEIR HOME COUNTRY, FILIPINO WORKERS WERE LARGELY FORCED TO START OVER AGAIN. THERE WAS NO UNDERSTANDING OF WHEN THINGS WOULD GET BETTER AND RETURN TO NORMAL. IT IS OFTEN EASY TO LOOK AT ONE’S OWN SITUATION OR A SITUATION OF SOMEONE SIMILAR TO ONESELF WHEN THE PANDEMIC HIT. HOWEVER, THERE ARE SO MANY OTHER PEOPLE WHO WERE AFFECTED IN DIFFERENT WAYS BY THE VIRUS. TO NOT ONLY LOSE ONE’S JOB BUT TO BE SENT HOME WITH NO KNOWLEDGE OF WHAT THE FUTURE HOLDS CREATES MORE UNPREDICTABILITY.

Migrant Citizenship

RODRIGUEZ NOT ONLY DEFINES AND EXPLAINS HOW THE PHILIPPINES IS A LABOR BROKERAGE STATE, SHE ALSO ARTICULATES WHAT MIGRANT CITIZENSHIP IS AS AN ATTEMPT TO MAKE SENSE OF THE WORKER OVERSEAS AND THEIR PLIGHT. MIGRANT CITIZENSHIP DESCRIBES NEW KINDS OF "RIGHTS" AND BENEFITS THAT ARE GIVEN TO THESE OVERSEAS CITIZENS, SUCH AS FILIPINO MEN AND WOMEN WHO COME TO THE UNITED STATES TO FIND WORK AND SUPPORT THEIR FAMILIES. IT DESCRIBES THE SPECIFIC KIND OF PLIGHT OF FILIPINO OVERSEAS WORKERS AND IT EMBODIES DISTINCT AND NEW RIGHTS THAT ARE GIVEN TO OVERSEAS CITIZENS. ABOVE ALL, MIGRANT CITIZENSHIP IS CATEGORIZING A DISTINCT KIND OF POPULATION THAT DOES NOT FULLY BELONG TO A HOST NATION BUT IT ALSO DOES NOT FULLY BELONG TO THE PHILIPPINES BECAUSE THE WORKERS ARE NOT PHYSICALLY THERE. THESE MIGRANT WORKERS EXIST IN AN IN BETWEEN PLANE WHERE THEY HAVE RIGHTS OF PHILIPPINE CITIZENS BUT THOSE RIGHTS DO NOT QUITE TRANSLATE AS THEY START WORKING IN THEIR HOST COUNTRY. BUT, THIS FRAMEWORK OF MIGRANT CITIZENSHIP HIDES HOW THE RIGHTS UNDER PHILIPPINE CITIZENSHIP ARE DWINDLING. THE LABOR EXPORT POLICIES THAT ARE IMPLEMENTED IN THE PHILIPPINES HAVE DEGRADED THE WORKERS INTO MERELY TOOLS AND A SOURCE OF REVENUE: WORKERS ARE SEEN AS PRODUCTIVE AND EFFICIENT AND THEIR EXPORTABILITY DEPENDS UPON THE PROMISE OF A GOOD WORKER WHO IS CHEAP. THERE IS A FAILURE OF THESE PEOPLE'S RIGHTS IN THE PROCESS OF MOVING AND MIGRATING TO THEIR HOST COUNTRY AND THEY UNFORTUNATELY FALL VICTIM TO THE ABUSES AND EXPLOITATIONS OF THEIR EMPLOYERS AND ARE OFTENTIMES NOT PROTECTED WITH THE SPECIFIC KINDS OF FRAMEWORKS THAT ARE OFFERED BY THE PHILIPPINE STATE. RODRIGUEZ POINTS OUT THIS CONTRADICTION THAT FILIPINO WORKERS ARE RECOGNIZED BY THE PHILIPPINE STATE BUT THEY CANNOT USUALLY RECEIVE THE PROTECTIONS THAT THEY NEED TO WORK SAFELY WITHOUT DANGER IN THEIR HOST COUNTRIES. THE DANGERS THAT THESE WORKERS FACE IS YET ANOTHER EXAMPLE OF THE USE AND ABUSE ASIAN AMERICANS FACE BY THE WEST AND THE FORGOTTEN NARRATIVE OF THOSE ASIAN AMERICANS WHO SLIP THROUGH THE CRACKS.



Labor Brokerage State

THE PHILIPPINES IS KNOWN AS A LABOR BROKERAGE STATE. AS DEFINED BY ROBYN RODRIGUEZ, FILIPINO LABOR BROKERAGE IS THE FACILITATION OF EXPORTING THE COUNTRY'S WORKERS ABROAD TO PLACES LIKE THE U.S., WESTERN EUROPE, THE MIDDLE EAST, AND EAST ASIA WHILE "GENERATING A PROFIT FROM THE REMITTANCES THAT MIGRANTS SEND BACK TO THEIR FAMILIES AND LOVED ONES REMAINING IN THE PHILIPPINES". 10% OF THESE REMITTANCES MAKE UP THE PHILIPPINES' GDP. RODRIGUEZ HIGHLIGHTS THAT THE FORMATION OF THE LABOR BROKERAGE STATE IS A RESULT OF INSTITUTIONALIZED NEOLIBERAL PRACTICES. NEOLIBERALISM IS A SYSTEM OF POLITICAL ECONOMY THAT USES STRUCTURAL ADJUSTMENT POLICIES THAT ARE REINFORCED BY INSTITUTIONS. HOWEVER, THESE NEOLIBERALISM ROOTED PRACTICES IN THE PHILIPPINES HAVE RESULTED IN CURRENCY DEVALUATION, WHICH IN TURN HAS REDUCED INCOMES IN THE COUNTRY, MAKING IT DIFFICULT TO ADJUST TO THE RISING COSTS OF LIVING. ADDITIONALLY, THE EXPORTABILITY OF THE FILIPINO WORKER HAS DEPENDED NOT ONLY UPON THE PROMISE OF A GOOD WORKER BUT ONE WHO IS ALSO CHEAP. FILIPINO WORKERS ARE CHARACTERIZED AS PRODUCTIVE AND EFFICIENT. THIS IS DONE SO THROUGH THE IMPLEMENTATION OF POLICIES THAT SHAPE THE MARKETABILITY OF SUCH WORKERS TO BE APPEALING TO OTHER COUNTRIES.



8.2 MILLION FILIPINO WORKERS ABROAD - AMOUNTING TO 10% OF THE COUNTRY'S POPULATION